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Encyclopædia Mundarica

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E

Remark. The Mundari *e* is never a silent letter. Whether short or long, accented or not, it has always a slightly open sound.

ē A short euphonic *ē* is inserted : (1) between words ending with a consonant and the afix. *m*, whenever this stands as prnl. sbj. : *sadomum* akiriŋaia ei ? In the Nag. dialect words ending with *i* or *ɛ* change the check into *j* and then insert a short *ē* before the same prnl. sbj. when the d. o. is an inv. o. (?) between the linkword *a* and trs. prds. (*a*) in the indet. and the f. ts. form : *lel-ē-aiq*, *roa-ē-aiq*. (2) in the imperative : *lel-ē-me*, *roa-ē-me*. This raises the following questions : If this *ē* be merely euphonic then why is it not also inserted into intrs. prds. as *seu-aiq*, *hijme* ? If it perform the function of inserted prnl. obj. then why is it never inserted in any other tense ? An apparently satisfactory answer to this question would be to suppose that the Mundas would experience the insertion as an undue overloading of those other tenseforms. Whatever the real reason may be, the foreign student must remember that the *ē* is not inserted when these prds. stand in the indet. ts. with the meaning : to call smth. so and so, to mean by the word so and so, to understand by the term so and so : *nādele sirna-ē-a*, now

we are going to raise it, but : enale *sirna-a*, that is what we mean by the word *sirna*, that is what we call *sirna* (roof) : ne sobn salanko, salanko, gurikoba *etigel-a*, let us reduce all these pieces of wood and leaves and cording to embers ! but : enale *etigel-a*, that is what we understand by the term *etigel*. When the prd. ends with *i* or *u* then this euphonic *ē* is pronounced *ɛ*. This *i* following on *i* may contract with it into *ɛ*, v. g., *aiime*, instead of *aiēme*, *kajime* or *kajme* instead of *kajēme*. It is only in the Nag. dialect that one hears sometimes *u* or *ū*.

A long *ē* is often inserted in the middle of words or added at the end, in poetry : *ner-ē-tan* for *nirtan*, *jilib-ē-jilib* for *jilibjilib*. These additions and insertions are made for the purpose of adapting the words to the melody, and can therefore not be considered as euphonic in the ordinary sense of that term. Similarly in poetry *u* is sometimes changed into *ē*, apparently for no other reason than because *ē* is more easily sung than *u* : *raip-ē-jan* instead of *raipajan*.

ē is inserted in Tamar and by the Mali Mundas before the ts. afix. *taa* in trs. prds.

e is the weak form of the prsl. prn. *i*, he or she, and as such it is affixed as prnl. sbj. either to the

linkword *a* or to the word immediately preceding the prd. : *senkenae* ; *kae senkena*. N. B. (1) In the impf. ts. it may be affixed to the ts. form *tan* and thus it stands as a sort of infix in these cpd prds. : *hijntan taikena* or *hijntane taikena*. (2) Whenever it is possible to affix this *e* to a preceding word, the Mundas themselves always do so. Only foreigners will often in this case affix it to the copula. (3) When the sbj. (a liv. bg.) of an intrs. prd. or of a trs. prd. in any other than the a. v., stands immediately before this prd., the *e* is dropped in both the Nag. and Has. dialects : merom *hijntana* ; merom *daljana* ; pærire merom *gosantana*. Only children and foreigners will express it. (4) When the sbj. of a trs. prd. in the a. v., of which the d. o. is an inan. o., immediately precedes the prd., the *e* is always dropped ; otherwise it is expressed : *duku Paulus sâtinakeda* ; Paulus *duku sâtinakeda*. (5) When both the sbj. and the d. o. of a trs. prd. in the a. v. are liv. bgs., the construction in the Has. dialect differs totally from that in the Nag. dialect. In Has. the *e* is dropped if the sbj. immediately precedes the prd., but it is expressed if it is the d. o. which is placed immediately before the prd. : *sadom Paulus kudaŏkja*, Paulus drove away the horse ; Paulus *sadome kudaŏkja*, Paulus drove away the horse. In Nag. it is dropped when the d. o. precedes immediately, and is ex-

pressed when the sbj. occupies that position ; hence in Nag. both preceding sentences mean : the horse chased Paulus. This is apt to create great confusion if one does not carefully mind what dialect is spoken by one's interlocutor. (6) When, as happens sometimes, the sbj. comes after the prd., the *e* is always expressed. It should be noted that all what is here said about the suppression, retention or position of *e* in the s., applies as well to *hiq* in the dl. and *to* in the pl. (7) When this *e* is affixed to a word ending with *u*, *ŏ*, *i*, *ŏ*, it is pronounced *i*.

ẽ Has. mostly used by women, var. of *ẽ* Has. *ẽrẽ* Nag. See *ẽ*.

ẽ abbreviated form of the cardinal nl. *sa*, seven. (1) It must be used in the formation of the following cpd. nls. : (a) in the multiples of seven by twenty, hundred, thousand, etc., *ẽ hiŏi*, 140 ; *ẽ sae*, 700 ; *ẽ kajar*, 7,000. (b) in the formation of phrases denoting multiplication : *ẽsa*, seven times ; (c) in the formation of distributive adjs. and advs. : *ẽsa*, seven each ; *ẽsae*, seven by seven ; *ẽsa*, seven times each. (d) In the formation of approximative nls. it stands before *irilia* or *iril* : *iril ŏaka omaime*, give him about seven or eight rupees ; *irilŏako taikena*, there were about seven or eight. N. B. If approximation is expressed not by this mere juxtaposition of two nls., but by the approximative affx. *leku*, about, then the full form

must be used : *ēaleka*, about seven. (2) It must be used before certain words which are used idmly. in enumerations of men, families and cattle : *horo*, persons ; *ora*, families ; *ōh*, heads of cattle ; *ararā*, yokes of... These words remain always in the s. number and together with the nl. may stand either before or after the word they specify : *Mundako ē horo*, *Uraako gel horogeko taikena* or *ē horo Mundako, gel horoge Uraako taikena*, there were seven Mundas and eight Uraons ; *ale hature ē ora Uraako menakoā*, there are seven Uraon families in our village ; *uriko ē ararā menakoataēā*, he has seven yokes of oxen. (3) It must be used likewise before words denoting any kind of measure : *ē sir-maren hon*, a child of seven years ; *ē takatēā kirinakēda*, I bought it for 7 rupees.

ē trs., to spread out or rake out a fire from the fire-place (1) so that it may burn out by itself : *senāgel ētam*, enado julaete hasar-garko (coufouatam ērōgōmente. (2) so as to moderate the fire : *senāgel ētam*, āe noromōka, rake out some of the fire, let the heat be moderated. *e-gg* p. v., of a fire, to be raked out from the fire-place : *ne senāgel e-gga*.

e ! he ! exclamation used in earnest or solemn address : *e āba !* O father ! *e Soma !* O Soma !

ē ! interjection of regret.

ē Ho contraction of *ere*, woodpecker. The pl. *ēko* often means omens.

ē (Sinh. *ehe*, yes ; H. *kai*, so it is) with one of the afxs. *a*, *na*, *ga*, *hale*, etc., var. of *hē* ! yes, with the same afxs. Only the form *hē* ! is used without afx.

ēa (Cfr. Kh. *hinniao*) cardinal nl., seven. Its short form is *ē*, which sec.

ēal-mar var. of *hēhaimar* ! See under *hēmar*.

eaa (See under *e-gga*. In Or. the vocative is *ayaa* like the nominative) I. vocative of address for *e-gga*, mother, *jia*, grandmother. It is nevertheless used as subj. or d. o., by children of the same mother speaking of her among themselves, or by grandchildren of the same grandmother, but the latter will rather speak of their grandmother as *buṛi eaa* : *eaa hijutana*, *buṛi eaa hijutana*. It is used idmly. (1) as an insinuating and polite address to women of about the same age as the speaker's mother. (2) as a term of endearment to little girls about the same age as the speakers own children. Similarly the vocative *aba* is used as term of endearment to little boys and even the words *aji*, grandmother and *tata*, grandfather are used as terms of endearment. This may appear strange to us and yet it is very natural. For in the opening minds of the little ones the terms, mother, father, grandmother, grandfather, stand for all that they know and experience of tenderness, fondness, love, and when they are addressed as *aba* or *eaa*, they somehow or another understand that the one who

addresses them thus wants thereby to tell them : thou art as dear to me as thy father or thy mother is to thee.

II. trs. : *caqiaiw*, *caqiam*, *caqiac*, *caqialaw*, *caqialiw*, etc., I call her 'mother', thou callest her 'mother', etc. These propositions are eqvlt. to the English : she is my mother, she is thy mother, etc. The prnl. ind. o. may also be inserted so that we get the following forms : *caqiaiwia*, *caqiam*, *caqiac*, etc., Itly., I say 'mother' to her, thou sayest 'mother' to her, he or she says 'mother' to her.

caaga interjection expressive of pain, distress or anguish.

caq-aba trs., to call father and mother smb. who is not one's parent, i.e., to implore his help telling him that he is like father and mother to oneself. A prnl. d. or ind. o. is inserted : *amgele caqabajaqma*, *amgele caqabaaana*.

caqaba-p p. v., to be implored as father and mother : *mu-kil tejnre jæggeko caqabaaa*, in time of difficulties anybody will be implored for help.

ebejobe trs., to bury grass in the mud or sand, by ploughing, levelling, trampling, hoeing. Either the grass or the field may stand as d. o. : ne loona site *ebejobelape*. It may also be affixed to *sī*, *kara*, *capaḍ*, *tega*, *calu* with the same meaning : *hai capaḍtanko babako tegaebejobe-tala*, those who trampled the mud to find fish have, in so doing, buried the rice plants.

ebejobe-g p. v., similarly constructed /

with *tasad* or *loona*, *ole*, as sbj. : *karate loona ebejobjeana* ; *tasad caluebejobjeana*.

ebejobetan adv., with *sī*, *kara*, etc., so as to cover up the grass : *tasad ebejobjetan caluime* ; *loona ebejobjetan siakana*.

ebetebe, **ebetobe** I. sbst., excess of work that confuses : *maraa ebetobe teakana*.

II. adj., (1) with *kami*, confusing excess of work. (2) with *jagar*, *kuli*, etc., confusing excess of speech, of questions, etc. ; *ebetobe kuli hokaime*. Syn. of *kūbāū* Nag. in this meaning.

III. trs., (1) to order a confusing overabundance of work : *miadmiadte kamir.kalem, alom ebetobeleva*. (2) to confuse by the number of things said or by the number of questions put : *ebetobejaqham, okoate okoale kajiruayma* ? Thou askest so many questions we do not know which to answer first.

IV. intrs., occurs in songs as parallel of *kūbāū*.

Mārāa gārādo kūbāū,

Nūyina gārādo ebetōbe.

Helarem nūlūnāci ?

Helarem būalelana ?

Turbulent is the current of the large river (in its rocky bed), and swift the current of the small river. Alas ! Wilt thou lead me across so as to have us both carried off by the water ? *ebetebe-n*, *ebetobe-n* rlix. v., (1) to pass indefatigably from one work to another : *tisīagapa rūruu kale rūruntana*, kamile *ebetebentana*. (2) to pass uninterruptedly from

one subject or question to another.

ebetebe-ḡ, *ebetobe-ḡ* p. v., (1) to be harassed by the quantity of work, not to have a moment's rest, to have no respite from work. (2) to get confused by the number of things said or of questions put.

ebetebetān, *ebetobetān* adv., (1) with *kāmi*, *kāmi-ḡ*, same as rflx. and p. v., referring to work. (2) with *jagar*, *ku'i*, *jagarḡ*, *kuliḡ*, same as rflx. and p. v., referring to speech or questions. (3) with *rika*, *rikan*, *rikag*, same as trs., rflx. and p. v., referring to work, speech or questions: *ebetebetān rikakēdlea*, *ebetebetān alom rikānā*.

ebetobe var. of *ebetebe*.

eca-ici syn. of *eparaipiri*, like which it is constructed, except for the following: adj., nearly equal in age, proficiency, strength or wealth, so that one finds it difficult to decide which of the two is really ahead of the other, now it looks as if it were the one, then it looks as if it were the other.

eca-ici-ḡ p. v., (1) to seem fairly equal in age, strength, proficiency or wealth: Soma ad Maṅgra olpa-ṛāḍrekiā *ecaicioā* (or *ecaiciḡtānā*). (2) as stated under *eparaipiri*.

ēḡ Nag. var. of the ts. aff. *jaḡ*.

edel, **edel-daru** (II. *simar*, *simber*) sbst, *Bombax malabaricum*, DC.; *Malvaceae*,—the Silk-cotton tree, a very common prickly-stemmed lofty tree with buttressed base, pleasing especially on account of its perfectly straight, very tall stem, the regularity with which it

throws out its branches, three or five at a given point and decreasing so gradually in length that the crown looks frequently like a mighty pyramid or cone.

It has showy large red flowers and its seeds are imbedded in a silky wool, which is used to make pillows. The fleshy partitions of the siliques called *temporoḡ* or *teḡkoroḡ* are used as vegetables. The calyx is eaten raw by children and so are the seeds. The roots of very young trees are cooked and eaten as a vegetable called *edel-saṅga*. A plug made of the silky wool and of *hiḡ*, *asaḡetida*, is used to stop the inner part of the nose of cattle affected with the so-called *dēnaroḡ*.

edel-buram syn. of *edeltulam*, sbst., the silky wool in which the seeds of the silk-cotton tree are embedded. *Buram* and *tulam* mean cotton-wool, raw cotton, but are sometimes used instead of *edelburam*, *edeltulam*.

edel-daru var. of *edel*.

edel-kiram, **kiram-edel**, **sirum-edel**, **kiram** sbst., *Erythrina indica*, Lamk.; *Papilionaceae*,—a tree of the jungles, with blackish prickles on the branches and very showy blood-red flowers in spikes one foot long, terminally fasciated on the rachis. The tree flowers when leafless; branches are often used as posts for straw stacks; these readily take root, so that the tree is often met with in villages.

edel-saṅga (II. *saḡar*, *kanda*)

as soon as the rains fill the new seedlings with sap. It would have caused much greater devastation already if the cultivators were not in the habit of ploughing the rice-fields very soon after the harvest because then the ground is still damp and soft enough for their wretched ploughs. This tearing up of the roots exposes the destructive beings to the sun and thus kills a lot no doubt. But it is not likely that Indian indolence will resort to the sole radical remedy, viz., that of collecting and burning all the diseased stalks, or at least all the stubble and roots of an infected field. The Mundas point out that rain from the S.W. at the time the plants have grown to a height of 8 or 9", i.e., in July-August, is very favourable to the production of this disease. It scarcely ever attacks except a few plants in fields which have been sown in summer.

III. adj., (1) with *maḍ*, flowering bamboos which consequently die. (2) with *baba*, diseased paddy, as described: *egem babara sondo bitarre punḍi tijuko taṇa*.

IV. intrs., (1) of bamboos, to flower and consequently die out. (2) of men or goats, to slowly die out: Asurmundako *egemjana*, ḍōḍsa parāganare bāriko lelotana. (3) of paddy to be affected by the disease described: *renaggenogoako nesirna*, baba kentel *egemtana*, people will be pretty hungry this year, i.e., there will be scarcity, because very many of the paddy plants are

diseased.

egem-en rflx. v., not used now, but will be used as soon as the Mundas learn about birth control and race suicide.

egem-p p. v., same as intrs.,: *miḍtare maḍ bājanre orḡ egemjanre*, okooko hature enara hita roabara-akana ena soben miḍte *egemoa*, when somewhere a clump of bamboos flowers and dies out, it dies out at the same time in all the places where it has been propagated by division of roots; *meremko gudupire purako saṅgjanreko egemoa*; *taba egemp-tana ne kalom*.

e-n-egem vrb. n., the extent to which bamboos, people, goats or diseased paddy die out: *enegemko egemjana*, mōrō hageare bar hoḡo eskar korahonkia menākina.

egen-egen llas. (Sad.; Sk. *agni*, fire) syn. of *engel* Nag. I. sbst., a good, bright fire without flames: *aminara egenegenre kācipe jirubātana*? With such a bright, flameless fire do you still feel cold?

II. adj., with *bursi* or *seṅgel*, same as sbst.: *egenegen bursi japareko dubakana*.

III. trs., to make a bright fire without flames: *seṅgelko egen-egenkeda*, ḍuṭuko *egenegenkeda*.

IV. intrs., to burn brightly without flames: *bursi egenegentana*.

egenegen-p p. v., to be caused to burn brightly without flames: *pasinagiseṅgel*, *bursiseṅgelko egenegenou*.

egenegenge, *egenegentan*, *egenegen-ge*, *egenleha* adv., so as to burn

brightly without flames : *bursi egen-egen-tan* julqtana ; *egen-leka* lursi-akana, bitarre purage hasanagar-akana, cetauredo toroḡ mena ; pa-sinagisenagel *egenegenogge* baiakana.

eger Nag. **eraṇ** Ila. (T. *echal*, blame, insult) syn. of *daḡuaḡ* Nag. I. sbst., a scolding : *nekan* kamire *egerem* namea.

II. adj., (1) with *kaji*, scolding, severe, reproachful, carping words : *eger kaji* alom kajija, sōje kajime. (2) with *horo*, a severe, censorious, carping, huffish, quarrelsome man. (3) with *kuri*, a vixen, a scold, a termagant.

III. trs., (1) to scold, to abuse, to upbraid, to reprove, to rebuke, to reproach : setapusitanko *egerkija*, they scolded him calling him dog and cat. (2) fig., of a dog, to bark at some one : miad seta *egerkedleka*.

IV. intrs., same meanings : *eger-tanae* ; *egerkenae*.

eger-en iplx. v., to scold oneself aloud : miad bārabūṇu buṇia pitho-rareo *egeridintuna*.

e-p-eger repr. v., to quarrel, to reproach each other : *epeger-tanakiq*. Also used sbstly. and adjectively : *inkiaq epeger* ciulaḡ kā hokaoa ; *nikia beṭekan epeger* horokina.

eger-q p. v., to be rebuked, abused, reproached : *egergtanae* ; *egerjanae*.

e-n-eger vib. n., (1) the act of scolding : *misa enegerte* kako rokom-jana, one scolding was not sufficient to stop them, (2) the force of a scolding : *enegere egerkedkoa*, miḡ moea jaked kako etonadarijana, he upbraided them so forcibly that they

could not answer him a single word.

eger-būni, **eraṇ-būni** trs., (1) to give a scolding to smb., first thing in the morning : setareo *eraḡbūni-kedleka*, sinagibura *eraṇle* nambaṛa-keda. (2) to scold smb., for the first time.

egerbūni-q, *eraḡbūni-q* p. v., (1) to get a scolding first thing in the morning. (2) to get for the first time a scolding from such or such a one.

eger-cirgal, **eraṇ-cirgal** trs., to cause a man by scoldings to become prudent and cautious against committing a certain offence : oḡdo kae kumbūṇiako *eraḡcirgalkija*.

egercirgal-q, *eraḡcirgal-q* p. v., to become cautious against committing a certain offence on account of the scoldings one received for that off nea.

eger-darom, **eraṇ-darom** trs., to meet smb., with a scolding on the road or on his arrival : baba irko aulja, pūṭijana, naḡkedoko *eger-daromia*.

egerdarom-q, *eraḡdarom-q* p. v., to be met with a scolding on the road or on one's arrival.

eger-hapa, **eger-hape**, **eraṇ-hapa**, **eraṇ-hape** I. trs., to browbeat.

II. trs. or intrs., to speak aloud to ones lf scolding smb. who is absent.

eger-haṛaḍ, **eraṇ-haṛaḍ** trs., to scold smb. so as to embitter him.

egerhaṛaḍ-q, *eraḡhaṛaḍ-q* p. v., to get embittered by a scolding.

e-p-egerhaṛaḍ, *e-p-egerha-p-aṛaḍ*, *egerha-p-aṛaḍ*, *e-p-eraḡhaṛaḍ*, *e-p-eraḡha-p-aṛaḍ* repr.

eger-heōa

v., to embitter each other by quarrelling.

egerheōa-u-arađ, *eraqha-n-arađ* vrb. n., the act of embittering by scolding.

eger-heōa Nag. **eraq-heōa** Has. trs., to take the habit of scolding smb. : *aəq honkoe eraqheōakeđkoa*. *egerheōa-u*, *eraqheōa-n* rlx. v., same meaning : *aəq honkoe eraqheōa-u-jana*.

egerke-namke, **eraqke-namke** trs., to scold people indiscriminately, or scold for anything indiscriminately : *jānatee eraqkenamkehua*, he scolds us for anything; *jāegee eraqkinamkia* (or *eraqkenamkekoa*), he scolds anybody indiscriminately.

eger-kul, **eraq-kul** trs., (1) to scold smb. who goes away : *buru lele manakena*, *kae manaqtanoele eraqkulkia*, he was told not to go to the fair, as he did not obey we scolded him when he started. (2) to scold smb. in order to make him go somewhere : *acuaotele asaditanoe miiti-miitinjana entele eraqkulkia*, we had told him to satiety to go and he gave no sign of obeying, then we scolded him till he went. *egerkul-q*, *eraqkul-q* p.v., in the two corresponding meanings.

eger-kuta, **eraq-kuta** trs., to scold rapidly repeating several times the same reproach.

eger-laŋi, **eraq-laŋi** trs., to cow smb. with a tremendous scolding : *eraqlaŋimekako*, *jinaō kaji kam āiūma*, let them once crush thee under a tremendous scolding, thou never obeyest.

che-che

egerlaŋi-q, *egerlaŋi-qg*, *eraqlaŋi-q*, *eraqlaŋi-qg* p.v., to be crushed by a tremendous scolding : *eraqlaŋi-q-kae*, alope hardua.

eger-rogođ **eraq-rogođ** I. sbst., continuous excessive, and unbearable scolding : *eraqrogođle* Asāntee kaukusianjana, on account of unbearable scolding, he went to Assam for good and all.

II. trs., to spoil a man's character or good will by scolding him too much : *miad bugin dasi eraqrogođ-kia*.

egerrogođ-q, *eraqrogođ-q* p.v., to get spoiled by excessive scolding.

eger-sapaō, **eraq-sapaō** I. sbst., very frequent or too frequent scolding : *eraqsapaōrale* honkiminkia hāpājana, our daughter-in-law mopes on account of too frequent scoldings.

II. trs., to scold smb. very frequently or too frequently.

egersapaō-q, *eraqsapaō-q* p.v., to get scolded very frequently or too frequently.

eger-suku, **egerte suku**, **eraq-suku**, **eraqte suku** trs., to scold smb. without repartee : *eraqsukukiae*.

egersuku-q, *eransuku-q* p.v., to scold without repartee.

ē-hai-mar! var. of *hēhai-mar*! See under *hēmar*!

ehē! (Sad.) interjection of surprise : oh! what! indeed! really! *ehē*! *hijuakanam*!

che-che (H. *hāhā*, 'onomatopoe of laughter) this word connotes impoliteness. I. sbst., ironical giggling :

ekan-tekan (Sad.) I. trs., to do

ekaragi-duku

smth. at once: ne kamibɪ *ekante-kanca*.

II. trs. caus., to cause to do smth. at once: *ekantekankedkoaiɪ*.

ekantekan-en rflx. v., to put oneself to do smth. at once: *hukum nam-jancii ekantekanenjana*.

ekantekantan, adv., so as to do at once: *ekantekantanko rikakedɪ*, they did it at once.

ekaragi-duku sbst., pains on one side of the chest and loins. See remedy under *dorabiɪ*.

ekasi-piri 81 high fields, occurs in songs as parallel of *terasi-badi*, 83 high terraced fields. Geographically both places are to the SE. of Tupudana village.

Ekasiko pipire, dadaɛa,

Teruko tupuɪatanadaɛa, dadaɛa,

Terako tupuɪatan.

Tarasiko badire, dadaɛa.

Marako mapatanadaɛa, dadaɛa,

Marako mapatan.

On the 81 high fields, my elder brother, Look! they are fighting, my elder brother, Look! they are fighting on the 83 terraced fields. (*Ekasipiri* and *terasibadi* are two uplands to the South East of Tupudana village).

ekbaɪia, *ekɛbaɪia* (Sad., II. *ek bāɪā*, one portion) adv., used chiefly with the prds. *sen*, *hiɪ*, *nir* and syns. to signify that the act is begun immediately and continued without the slightest interruption: en dasim rālire *ekɛbaɪiae* niraubɛa.

েকে! (Sad.) interjection of surprise.

ekela Nag. (II. *akelū*, *eklā*) con-

ekla

structured like *eskar*, but only in the meaning of alone, not in the meaning of only.

ekenɛa Nag. (Sad. *ekenɛala*) syn. of *bara* IIas. sbst., the leader of a herd of wild pigs.

ėken-ėken (from *ė!* interjection of regret) intrs., with the simple addition of the copula, to have used the interjection *ė!* to have expressed regret: *ėkenėkenac*.

ekėre, *ekėre-bekėre*, *ekėre-ekėre*, see under *bekėre* and *bekėrebekėre*.

ekla I. sbst., trembling, quaking, trepidation, shaking, shivering, tremor: ne hoɔa *ekla* lelte ɪɔɔtanac borojada mente.

II. trs., (1) to shake: laltin alom *ek'aca*. (2) to move a little one's limb: tī *eklao* kae daritana. (3) to shove smth. a little about: poɔom *eklalem*, nindirko cimɔ jomjada.

III. trs. caus., to make tremble: Birsabhaɔɔn Uraɔ Mundakolɔ Dikuko sobene *ekla'edkoo*, the divine Birsu made everybody tremble, the Oraons and Mundas alike with the Hindus. (2) to cause to move, to give pushes and jerks: alom *eklaɪna*.

IV. intrs., to tremble: *eklatanac*, *im eklatana*, *daru eklatana*.

ekla-n rflx. v., to move: alom *eklana* hapeakanme, do not move, keep quiet. *e-p-ekla* rflx. v., to give pushes and jerks to one another: *epeklatanakiɪ* enamente barankia olkia hokajana, they are giving pushes and jerks to one another and so both have had to stop writing.

ekla-ɔ p. v., (1) to tremble: alom

eklaoa. (2) of a limb, to be moved a little: *iniṇ ʔepo kā eklaoa*. (3) of earth, to quake: *ote eklaptana*, there is an earthquake. (4) to be shaken: *daru hoḡote eklaptana*. (5) to be shoved a little about: *ne diri eklao kā eklaon*, *turi horotele ʔarikedā*, *enreo kā dapioa*. (6) to be caused to tremble: *goṭa disumko eklajana*. (7) to receive pushes and jerks.

c-n-ekla vrb. n., (1) the amount of shaking: *daruko hoḡote enekla eklajana*, *soben jōko uñucabajana*. (2) the amount of trembling: *eneklae eklajana*, *sobenko landaaikena*. (3) the act of shaking: *misa eneklate kainā uñucabadarijana jaromakanāko*, with one shaking I could not bring down all the ripe fruit.

eklagge adv., so as to tremble: *goṭa hoṇmo eklagge borokeda*.

ekoḡ, **ekoḡ-bekoḡ**, **ekoḡ-ekoḡ**, **ekoṛ-bekoṛ**, **ekoṛ-ekoṛ**, **ekōṛo**, **ekōṛo-bekōṛo**. **ekōṛo-ekōṛo** see under *bekēre* and *bekērebekēre*.

***ektara** (II.) sbst., a single-stringed guitar, generally called *kendēra* by the Mundas, and little used by them. See Pl. XXVIII, 2, but make abstraction of the names under fig. 1 and 2: they have been bungled in the printing. A bamboo shaft 2' 10" long and 1" thick traverses the sides of the bowl-shaped part of a bottle-gourd rind. This is 6" high and 8½" broad. Over its rim, 4½" diameter, is stretched a piece of monitor skin, scaly side uppermost, and attached with wooden pegs and string. The

bridge in the middle of this skin is 1" long and ¾" high. The brass wire is ⅓" thick and joins the two pegs respectively 6¼" and 22" from the bridge.

ela! (1) Has. Nag. syn. cf. *dela*. (2) Nag. var. of *hela* Has.

elabu-dolabu intrs., of several people, to start together after inviting or urging each other to do so: *elabudolabukeduko*, they said *elabu* and *dolabu!* to each other and then started.

elai Nag. syn. of *enar* in the meaning of: not before (not used to denote immediate precedence in time): *tikin elaiṇ hijulena*.

elaṇ I. sbst., direct radiation emanating from a fire: *seṇgel saṇagiṇra*, *elaṇ kainā ʔogṭana*.

II. trs. caus., to expose smth. or smth. to the radiating heat of a fire: *purage rakaṇatana*, *ne hon elarape*.

III. intrs., prsl. or imprsl., to feel the radiating heat of a fire: *puraiṇ elarṭana*, (or *purā elarṭiṇā*), *enamentera parkantana*, I feel the heat very much that is why I withdraw myself from the fire; *neredo kā sātiṇgleka elana*, the heat of the fire is unbearable here.

elaṇ-en rflx. v., to expose oneself to the radiating heat of a fire: *puram keṭeserṭana*, *elaṇenne*, thy fingers are very stiff from the cold, warm thyself near the fire.

elaṇ-g p. v., to get exposed to the radiating heat of a fire: *rōṛoṛmente ne liṇ elarṭka*. (2) of plants, to get scorched by the radiating heat of a fire: *netare alope ondorea*, *daru*

elazoa.

e-n-elaz vrb. n., (1) the extent of exposure to the radiating heat of a fire : *enelaze elazanjana*, goṭa bḥe balbaluterjana, he remained near the fire so long that his head was covered with perspiration. (2) the extent to which a plant suffers from the radiating heat of a fire : *oraḥ lōtanre kanṭaradaru enelaz elazajana soben sakamko gosocabajana.*

elaz-dolaz intrs., of two people, to start together after having invited each other to do so, after having said the one *elaz* ! and the other *dolaz* ! *elazdolazkedakiz.*

elato ! Nas. syn. of the polite imperative form *hiṣṣkome*, do come, please ! The affs *a*, *hale*, *ga*, *na*, may be added to it.

em Nag. *om* Has. I. vrb. n., the act of giving : *ne gomke omre jeta gomke dariaia*, this gentleman is more open-handed than any other. II. trs., with inserted d. or ind. o., (1) to give : *api ṭakain omlz*; *ranuina emadḥkoa* ; *soben setahonkoia omea-bakeḥkoa*. (2) to give in marriage : *kuṛihontale aṛigele omia*. N. B. In Nag. they say *bhit em*, to raise a wall, which is a hindicism.

em-en, *om-en* rflx. v., both as prd. and abst., occurs only in the language of the Christian Missions, to give oneself, the gift of oneself. *Kuṛihontale aḡge emenjana*, would be understood by everybody, but is never said.

e-p-em, *o-p-om* repr. v., to give to each other : *opomben*. Also used as abs. n., as adj. and, in the pl., as

adj. n. : *ne hoṛore jetan epem banoa*, there is no liberality, no generosity, no open-handedness in this man ; *nido opom hoṛo*, he is a liberal, generous, open-handed man ; *ne hature epemko banḥkoa*, there are no open-handed people in this village.

em-p, *om-p* p. v., (1) to be given : *mimiḍ ṭaka omoa*. (2) to be given in marriage : *en kuṛihondo emjana*. (5) adj., same meaning as *opom* ; *emḥ hoṛo*, an open-handed man. This is not used as adj. n., but the prnl. noun *emḥi* is used instead. (4) abs. n., open-handedness, liberality : *sumdinaburiare omḥ menḥ aḍ mocao mena*.

e-n-em, *o-n-om* vrb. n., (1) the act of giving : *misa enemls kale ḍora-jana*, *oraḥ misaredo eneme emadḥca sareuterjana*, the first time he gave us we had not enough, then he gave so much that we could not use it all. (2) the extent of giving, as in the second part of the last sentence. (3) the thing given : *neado okoḗḥ enem* ?

em poetical form of the aff. *jom*, to one's own advantage :

Bonḍolbotoredo boreboretana ;

Dolazare gatiṇelaz lelema indi.

The streamer (on the *indi* pole) is very long ; let us go, my friend, and see the *indi* fair.

emad (Mt. palm tree) var. of *mad*, bamboo.

eman (Sad. Beng. *emon* ; Sk. *evam*, thus) indf. prnl. adj., generally eqvlt. to the phrase, *and the like*. It is added at the end of enumerations with an aff. determined by the nature of the things enumerated,

in order to state that, to the things mentioned so far, others of the same or similar kinds are to be added. (1) If the words of the enumeration denote liv. bgs. then *eman* takes the prsl. prnl. afx. *ko*: silihko, sukuriko, kulaeko, *emankole* gogledkoa, we killed deer, wild boar, hare and such like game. (2) If the words denote inan. os. *eman* takes either the imprsl. afx. *q* or *teq*: aluko rambarako, horoko *emangle* ntuia, we make stew of dal, urid, kurti and such like pulses. (3) If the words denote actions (trs. or intrs. prds.) then the appropriate m. or ts. afx. is detached from the several prds. and affixed to *eman*: pahar boragaca reara, katah, *emankote*, the village priest offers sacrifice after having first bathed, fasted and observed other similar rites. The enumeration may be restricted to only one word: meromko alom diladkoa, tuia *emanko* namtakoge, do not abandon the goats to themselves, a jackal or other such animal might find them. When *eman* is added to a single prd., then the m. and ts. afxs. are repeated after *eman*, the copula being transferred to the end of the phrase; the meaning then is that the action has been quite completed or performed with all its accessories: jomked *emankadae*; eranki *emankiae*; nakujan *emanezana*; eranjan *emanjanale*.

emankore, *emanre* adv., (1) and in such-like things: hantare alom nirbaraes, gara *emankorem* sanjua-kange, do not run about in that

place, thou art sure to fall in a pit or something like it. (2) at about that price: midhisi *emankore* kiraimi. (3) at about that time: barabaje *emankore* hijume; barabajem hijua ci?—*Emankoregeq* hijua. (4) somewhere there, at about that distance, at about that height or depth. In this meaning it is syns. with *enmankore*, *enmanre*, but when the speaker accompanies these words by a gesture or sign to explain them, the aspirated forms *hemankore*, *henmankore*, *hemanre*, *henmanre*, must be used: netareta duba ci?—*Emankorege*, shall I sit down here?—Yes, somewhere about the spot where thou art; *hemankore* duhpe, sit down at or near the place I show you; ne garare kuram *enmankore* da perlena, in this river the water in some places reached the height of a man's chest; *henmankore* da taikena, the water was as deep as I show you.

emankote, *enmankote*, *hemankote*, *henmankote*, also without inserted *ko*, adv., may be used instead of *emankore* when there is question of height: *emankote* da perlena. The aspirated forms must be used when these words are accompanied by an explicative gesture.

em-babai, *em-babai* trs., with inserted d. or ind. o., to punish with one slap, stroke, cut, shot, with telling effect or with all one's strength: mid danda *ombabailime*, give him one tremendous stroke with thy stick; mid kapiia *ombabai ja*, I gave him a tremendous

embē

cut with my axe; mođ joae *om-babaikja*, he gave him a tremendous slap; ne tuū janaō meromkoe jomkoa, tisinao mođ sūria *om-babaikja*, this jackal was always killing goats, this time I have hit it effectually with an arrow; mođ guli ombabaikja, he hit him with a good shot.

embē sbst., the call of the calf after its mother: *embēe* menlā.

embē, *embēembē* intrs., of the calf, to call after its mother: *embēembē-kedae*.

embēembē-n rflx. v., same meaning: *embēembēntanae*.

embēembēlan adv., with *ra* same meaning: *embēembēlane* rākeda.

em-ceđ, om-ceđ, ceđ trs., to pass smb. over, to omit, to leave out smb., v. g., in a division or distribution in which he is expected to share: *emcedđkīāae*.

emced-đ, omced-đ, ceđ-đ p. v., to be passed over in a distribution: jetaco kako *emcedđjana*.

em-duku, om-duku trs., to give with difficulty, i.e., to give what one is scarcely able to give, to give what one cannot give without hardship: mođ takado jālekateŋ *omdu-*

emduku-ŋ, omduku-ŋ p. v., to be given onerously: mid takado jālekage *omdukuŋka*.

omeq-jomeq, omeq-jomeq sbst., the food and drink offered to guests: *omeqjomeq* banqreo moca'alom ukuia, even if thou canst not offer anything to eat to thy visitors, at least entertain them with thy conversa-

tion.

em-kari, om-kari trs., to give a loan, to give on credit: mōrē takā *emkaritakope*; neia *emkaritapea*, ta'omte gonora omaiape, take, I give it on credit, you will pay me later on.

emka-p-ari, omka-p-ari repr. v., to give loans or credit to each other.

emkari-đ, omkari-đ p. v., to be given as a loan, to be given on credit.

em-ker, om-ker trs., by giving, to excite someone's desire to receive: nālo honkom *omkertađkoa*, oŋ kam purađjađkoa, now by giving (sugar) to some, thou hast excited the desire of all and thou dost not give to all; cinim *omkertađkoa*, tisinao omakom, thou hast accustomed them to receive sugar, give them some to-day also.

emke-p-er, omke-p-er repr. v., to excite such a desire in each other: nekanako kabu *emkepera*, hijusnōre janaō jiure asraē taiaakangea.

emker-đ, omker-đ p. v., to be excited into desiring: honko ciniko *omker-akana*.

em-kul, om-kul trs., to send as a present: ne hakukoe *emkulakađkoa*, *emku-p-ul, omku-p-ul* repr. v., to send presents to each other: jānaje-tangape *emkupultana* ci kā? Is there anything you are in the habit of sending as a present to each other? *emkul-đ, omkul-đ* p. v., to be sent as a present.

emku-n-ul, omku-n-ul vrb. n., the thing sent as a present to a son-in-law in care of his wife who has come to visit her parents, (the custom

is that she never returns empty-handed) : *jetana korā orāre banāre, emkunūte kā pūnjia.*

em-lā, om-lā trs., to give more than intended ; to give more as bakshish ; to give more than another : *hajiri kamiko aia mōrê gandaina omakotana, aēdo bar pāsae omlājada.*

emla-p-ā, omla-p-ā repr. v., (1) to bid against each other : *ne uriā gonora gel takage taikena, omlapāte gelmōrê taka omjana.* (2) to bid against each other for workmen, by increasing the wages : *hajirikoā gonorako omlapātana nādo, enate rakabidiqtana.*

emlā-gg, omlā-gg, p.v., to be given over and above by mistake, or as bakshish or as higher pay : *moḍhi-site ne urī paṭaōjana, omtanre miḍ taka omlājana.*

emla-n-g, omla-n-g vrb. n., (1) the act of giving too much by mistake : *barsae omlākeda, misa omla-n-āre miḍ taka senqjana, orq misare bar taka.* (2) what was given in excess by mistake : *emlanā asiruar-kom, ask them to refund what was given to them in excess.*

emq-jomq, omq-jomq, epem-jopom, opom-jopom I. abs. n., liberality, unstintedness in the treatment of guests : *ne hoṛokore omqjomq menā oi banoa ?*

II. adj., generous in plying guests with food or drink : *omqjomq hoṛokolole sumditada, we have taken for parents-in-law of our child, people who treat their guests unstintedly, lavishly.* Also used as adj. noun : *nikudo kūh omqjomqtoqe.*

em-ruar, em-rūra, Nag. om-ruar om-rūra Has. trs., to give back, restore, return smth. : *aīnā kuḍi emruaraiṇme.*

e-p-emruar, e-p-emru-p-uar, emru-p-uar, etc., repr. v., to restore to each other.

emruar-g, etc., p.v., to be given back, returned, restored.

en (Sk. *enāt*, that, dmst. prn.; T. *anta*) dmst. prnl. adj., qualifying nouns denoting both liv. bgs. and inan. os.; that : *en hoṛo, that man en daru, that tree ; en uriko, those bullocks.*

***en** trs., (1) to thresh food grains, generally paddy, either by trampling on them and twisting them with the feet, or by having them trampled upon by cattle. In the latter sense it is syns. with *dāūri*, which sec. When pulses are threshed by the *dāūri* process, *en* may be used for then also. But this is done only where pulses are cultivated extensively for sale ; as a rule pulses are beaten with a stick and this is called *dal*. Smaller food grains are generally threshed by men's feet, (*kaṭale en*), sometimes beaten with a stick (*dal*). In and around Ranchi *kode* millet is threshed by the *dāūri* process. When rice is threshed by lifting the sheaves and beating the ears against a stone or piece of wood, as is done in Bengal, this process is called *hārāsa*, to scourge : *bende-gurūluko kaṭateko enea ; babako entana.* (2) with *buṭi*, navel, as d. o., to turn on one's heel whilst

standing on smb.'s navel; this is said to loosen the navel and kill the man: *ondokako butiko enkija*.

en-q p.v., to be threshed out: *no baba tisia enqka*. N. B.—This p.v. form, like that of the other words denoting agricultural work, is often used intrsly. with an active meaning: to thresh by the process described: *enqlanako* is syns. with *labako entana*, they are threshing the rice; *enqlijana* he went to thresh paddy. It occurs in this meaning also as adj. and noun: *enq horoko*, *enqko*.

en Nag. var. of the ts. afx. *jan*.

ena (1) df. dmst. prn. denoting inan. os. and therefore without dl. an. pl. afxs., that one, those two, those ones. (2) often used as df. dmst. adj. instead of *en*: *ena daru maeme*.

ena, hena Kera. var. of *mena*.

enaq, enaqda, enaqdo syn. of *ente*, *entedo*, *enate*, *entedo*, conjunction, and then, after that, thereupon. *Enaqda* and *enaqdo* may take the afxs. *a*, *ga*, *na*, *hale*, etc.: *biratele urunajanci enaq gara perqlena*, we came out of the forest and then the river got flooded; *pitte senia monela*.—*Enaqda*? I intended going to the market.—What then? i.e., why didst thou not go? *ape sobenko baksisia omapea honara*.—*Enaqdo gomke*? I might give a bakshish to all of you.—And then, master? i.e., why dost thou not give it then?

enadaq syn. of *enamente*.

enal-mar! var. of *henaïmar*! See under *hamar*!

enakolqte, enskote conjunction denoting a double or collective reason why smth. is done or omitted; it is not used of the sequel of time: *raljale, mendo da gamakeda orq pursatio kae namkeda, enakolqte kae hijujana*, we called him, but it rained and moreover he was not free, for those reasons he did not come.

enalqge conjunction, at that very moment.

enamente conjunction, therefore, for that reason. It generally stands between the cause and the sequel. But in answers to an inquiry about the reason, the sequel, already expressed in the question, is rarely repeated. In that case the answer closes by *enamente*: *cinamente pancuître kape duqlena?*—*Horoqe kako hundilena, enamente*, why did not you hold the panchayat?—The people did not gather, that is the reason.

enata adv. of time, pointing out the near or immediate past, in cntrd. to *lika* or *naqke*, which point out the near or immediate future: thus when speaking of to-day's noon in the afternoon, the speaker will say, *enata tikin*, whereas in the forenoon he will say, *lika tikin* or *naqke tikin*. In connection with words denoting parts of the day, such as *sānj*, half a day, *seta*, morning, *aiuh*, evening, *nida*, night, it points to the part of the day immediately preceding the one during which one speaks: *enata*

setq, the forenoon just past; *enaz sãnj*, the half day just past; during night one speaks of the day's evening as *enaz aĩũh*; during a day's forenoon one speaks of the preceding night as *enaz nida*, the night just past, but after that one says, *senq-jan nida*, the night that is gone. In its general and widest sense it means, a while ago, a short time ago, a moment ago.

enaz, **enazq** Has. Nag. syn. of *elai* Nag. postp., not until, not before: (1) It is very often postponed to an adv. of time: *gapa enazĩq senoa*, I shall not leave before to-morrow; *aĩũh enĩqe hijua*, he will not be here before night. (2) It may be postponed to clauses of time, generally conditional, in which case the copula or the conditional aff. *re* of the prd. is dropped before *enaz*: *mandipe jomle enaz kami senqpe*, do not go to work before you have had your meal; *am erãkedlko enazko patiada*, they did not give in until thou scolded them; *inĩ hijũ enaz pancãĩt hobaoa*, the meeting will not take place until he comes. (3) In these clauses the subj. is often not expressed, not even by a prsl. prnl. aff.: *mandi jomle enaz kami senqpe*; *tearko enaz jom hobaoa*, the eating cannot take place before the meal is ready; *ne sadom canditai enaz kae nira*, this horse will not remain without running-away until you tie together its forelegs; *tisĩa baria laq baile enaz baiua*, it will not do until I make two loaves to-day, i.e., there will be

trouble unless I make two loaves of bread to-day. (4) In these conditional clauses even the prd. is sometimes omitted: *ne urĩ mõrẽ takare* (or *takate*) *enazĩq omia*, instead of: *ne urĩ mõre takatepe kiritali enazĩq omia*, I shall not give this bullock until you buy it for five Rs. i.e., I shall not take less than 5 Rs. for this bullock. (5) Sometimes even the principal or conditioned clause is not expressed: *ne sadom canditai enaz* (understood: *kae nira*) *kãre-doe nira*, the horse will remain without running away, but not before you tie its forelegs, otherwise it will run away; *tisĩa baria laq baile enazq* (understood: *baiua*); *mõrẽ takarem hobaoa,ci?*—*Oq miãd enazq*, wilt thou have enough with Rs. 5?—Not unless I get one more, (I need 6 Rs.). (6) It is not impossible that this *enaz*, *enazq*, was originally the same as *enaz*, a little while ago, the meaning of immediate or near precedence in time having been transferred to the moral sphere in order to denote condition, i.e., to point out that a certain action did not, does not or will not take place unless another one precede it as a *conditio sine qua non*.

enazq (1) var. of preceding. (2) prnl. noun, the object which was in question a while ago.

enaz-enaz syn. of *enazq* adv., denoting a past time not as near as that denoted by *enaz*, but which may still, in a broad sense, be called *enaz*.

enazleka I. trs., to do the same

as a while ago: cilekale baiia?—
Enaralekarpe.

II. intrs, to be possibly like a while ago: setasānj begar catomte urim gupikena, soben lijatam lumcaba-jana, nāsānjdo caton idiime, *enaralekatuna*, this morning, whilst grazing the cattle without an umbrella, all thy clothes got wet, take an umbrella with you this time, the same might happen as in the morning; lelbēskeate ne gorare senbaraepe, purage janumko mena, *enaralekutana*: mōrē horoko janumlēna, walk prudently over that field, there are a lot of thorns, otherwise it might be like a while ago when five people got thorns in their feet.

enaraleka-n rflx. v., to do to oneself the same thing as a while ago: inuare cilekale haŋiaena?—*Enaralekanpe.*

enarale-p-eka repr. v., to do to each other the same thing as a while ago: enara gopoŋtania leladbena, nādo bugilekaben inuatana, enkage taīnben, aloben *enaralepekka*.

enaraleka-q p. v., to be done in the same way as a while ago: ne kami cilekaŋka?—*Enaralekaŋka*, cŋaleka alope kamia.

III. adv., like a while ago: *enaralekabu* inuara, let us play the same game as a while ago.

enaralekan adj., like the one who was present a while ago: *enaralekan* cōrē nāo miad menaia.

enaralekanŋ sbst., one like the one who was present a while ago.

enarano syn. of *enarānenar*.

enarasa adv., in the forenoon to-

day (said in the afternoon), in contrd. to *naŋkesa* to-day in the afternoon (said in the morning).

enarado syn. of *enreo*, nevertheless: olparað kae sadara, *enarado* hambal kami kaēa, cilekatee asuloa?

ena-sati syn. of *enbanŋa*.

enāte often with the enclitic *ge*, causal conjunction, on account of that, therefore: *enātege* ho caūlim capitan!

enate generally with the aff. *do*, conjunction of time, and then, after that.

en-atur I. sbst., also *enaturŋ*, the work of threshing and fanning: *enaturŋa* din tebaakana.

II. trs., to thresh and fan. The two parts of the epd. are used disjunctively, the first member loosing its copula: babalo *enkeŋaturkedu*.

III. intrs., same meaning and same construction: *entanaturtanale*, *enkenaturkena'e*.

enatur-q p. v., (1) same active meaning: *enaturŋtanale*, *enŋtanaturŋtanale*. (2) to be threshed and fanned: *irbaba kā hundiŋtana*, *enkage enaturŋtana* (or *enŋtanaturŋtana*).

enaturte, *enaturŋte* adv., modifying *sen*: to go to thresh and fan. It is also used prdly. with inserted prnl. sbj.: *enaturtiŋana*, *enaturŋtiŋana*.

en-banta syn. of *enasati*, *sesita*, *sedo*, *seboronco*, adv., rather, instead of this, better than this: neota-taīnako, hola senrŋ taikena, *tisia* enaraia pursatijana senŋredoia andagaoa, *enasali* kaīnŋ, they invited me, I was to go yesterday,

en-betar

endq

but could not get free before to-day if I go I shall be late. I shall rather not go at all.

en-betar, en-beter, en-betera, en-betera syn. of *endipli, endipilarq*, conjunction, at that time, in those days.

ender-mender I. sbst., the language of the Oraons, so called from the sound which strikes the stranger as most common in that language : *endermenderem* munditada ei? — Bujaōdoia bujaōa, alara kā kuṭidoa, dost thou know Oraon? — I understand it, but my tongue cannot twist (so as to pronounce it). *Kendro* has the same origin and meaning, but is also applied to the people themselves.

II. adj., with *jagar*, the same language.

III. trs., to speak Oraon to smb : *alom endermenderlea*, kale bujaōa.

IV. intrs., to speak Oraon : *endermenderjadae*; *alo n endermenderlea*, kako bujaōa.

endermender-en rflx. v., same meaning : *nikudo Uraiko sekargea ei? enarauteko endermenderentana*.

V. adv., with or without the affxs. *tan, te* modifying *jagar*.

en-dipilarq, en-dipilli, en-dipli I. conjunction, syns. with *enbetar*.

II. adj., which was present, said or done at that time : *maha gomkelo miadbu jagarlq, endipilarq jagar jagarruaraime*, last year we spoke once to the master, what we told him at that time, repeat it to him now once more; *Bhagōān ulgulāndipli isu saōhko nete hiju-*

lena, nido endipilarq saōhko lekaina leljaia; at the time of the Birsā rising many Europeans came to this place, it seems to me that this one resembles one of them. •

III. trs., to do smth. at that time : *etq candu cêrêuri hobaoa, balaogebu endipila*.

endipilarq-en, endipilli-n, endipli-n rflx. v., to do smth. to oneself at that time : *aṭuhsq etq honko reapeuntekoa, amo endiplinme*.

endipilarq-q, endipilli-q, endipli-q p. v., *naṣke sānj poṭom aderoa, poṭomaderilioga endipilarqka*,

ēn-dipli a.lv., at the time of threshing : *endipli baba leṭero bēś kā jaraōa*, if one nibbles rice grains during the threshing, the threshing will produce little grain. Note this superstitious belief.

endor Nag. IIo, **indur Nag.** (the first is used in Ilas. in jokes and in displeasure), syn. of *entq*. It may take the affxs. *re, te, āle*.

endor-nendor, indur-nindur syn. of *entqnetq*.

endq Nag. syn. of *giri* Ilas. I. trs., (1) to let drop, to let fall unwillingly : *babam endqjaila, bēśge sabeme*. (2) to throw away as useless : *setādipli janaō guriko ndqjada*.

II. intrs., to drop : *baba endq-tana, ṭuṛki sōjeeme*.

endq-gq p. v., (1) to be dropped : *baba ndagqtana*. (2) to be thrown away : *guri endqaakana ei aūrige?*

ē-n-endq vrb. n., (1) the act of throwing down or away : *ne sara musia enendqte kā cabaoa*. (2) the

endā-aq

extent of throwing away: ne toroꝯko *enendā* endaepe miado aloka sarego. (3) the thing thrown down or away: ne sara holara *enendā* ci honderra?

III. As adverbial *afx.* (1) to few prds. denoting motion, it keeps its meaning of: to throw away *bañendā*, to throw away by rolling *kurāendā* or *kutumaendā*, to fling away. (2) in most cases it is syns. with *uter*, altogether: *bañendā*, to throw smb. down altogether; *aq-endā*, to lead smb. completely astray; *goꝯendā*, to do away with smb. altogether; *baluendā* to be quite like mad over smth.; *mukuiñendā*, to be altogether disgusted with smth.; *nakaendā*, to do smth. entirely like this. (3) in some cases this meaning is transferred to time: definitively, so as to remain always or for a very long time: *bañendā*; (banda) *tolendā*; *sengen-dā*; *kirinendā*.

endā-aq Has. Nag. trs., syn. of *lāñrea* *bā uruendā*, *ranu jom*, to procure the abortion of one's own child.

endāad-q p. v., (1) of the mother, to miscarry: en kuꝯi apisa *endāaq-jana*. (2) of a child, to be miscarried or expelled by abortion. Used of any mammal in the case of miscarriage.

**endā-ruar* Nag. 1^o I. sbst., the offering of a sacrifice previously promised, especially the private sacrifice on one's own threshing floor on the first day of threshing (*enpunare*), of the fowl the sacrifice

endā-ruar

of which has been promised generally in the sowing season. This is called *kolombotaga* in Has. and is different from *kolomsiṭa*, a sacrifice offered on the last threshing day, by the pahan on his own threshing floor only, in the name of the whole village community; *endāruar* *huba-jana ci aṇri hobaoa*?

II. intrs., to offer such a sacrifice: *endāruarḱedako* or *endāruarḱenako*. *endāruar-q* p. v., imprsl., of such a sacrifice, to take place: asāre sim agomlena, ena tisiṭa *endāruarḱtana*.

2^o sbst., a last marriage ceremony which takes place only in certain parts of Naguri. (It has been witnessed in Uruguta, Urikel and Balamkel). On the morrow of the day on which the bride has been brought home, after sundown, whilst the beer of the last banquet is being drunk, a witch-finder performs it in the outer room (*sare*) of the house. He draws a circle on the floor, first with charcoal, then with flour of rice husked after parboiling. Two diameters run North-South and East-West, on the intersection of which a small heap of the same ordinary rice supports an egg. A small triangle with two sides parallel to the diameters, is inscribed in the middle of each quarter. A row of small triangles runs also around the circle with bases perpendicular to the radius. This row is interrupted on the side between S. and W., where they are replaced by a trident. The trident represents Singbonga; and the triangles the other spirits

enḡa-tabḡ

under him.

When the figure is ready, the witch finder, sitting at the western corner, simply sings some incantations, and with that the ceremony is complete. No one else takes any part in the performance. The young couple has not even to sit apart, but continues sipping beer in seeming unconcern, the bride amidst the women, the bridegroom in the group of men.

This ceremony is a last magical practice intending to make sure that no possible influence from the evil eye has been left unchecked by the *neḡcaḡ* and the burning of mustard seeds at the various stages of the marriage proceedings (*uliḡandi*, *bḡragia*, *cuman*, arrival of the bride at her new home).

enḡa-tabḡ with the adverbial aff. *aun*, to come on, or *idin*, to go away, totteringly, staggeringly, because drunk or because walking in the dark : *pīpīḡire miḡ botolo arkīi nūḡa*, *goḡa horae enḡatabḡaunjana*. *enḡataba-gḡ* p. v., to be caused to totter, to stagger in the dark : *nida-rele hijujana*, *puragele enḡatabḡajana*. *enḡatabḡage*, *enḡatabḡaggge*, *enḡatabḡatan* adv., with *sen* or *bulḡ*, so as to stagger, totteringly.

enḡe, **enḡere**, **henḡe**, **henḡere** Nag. var. of *enre*, there.

enḡel Nag. syn. of *sarḡ* Has. Nag. I. vrb. n., used instead of *enendel*.

II. adj., left over : *neado okoḡḡa enḡel mandi* ? Who has left over this rice ? *hola enḡel kamiko tisira cabauterḡka*, let all the work left unfinished yesterday be completed

enḡel

to-day. Also used as adj. noun : *holarḡ enḡel* (or *enḡelko*) *cabatapo*.

III. trs., may be used alone in the same meanings as the epds. in which it is affixed to another prd. : *jom-enḡel*, *siḡenḡel*, *lḡenḡel*, etc., either to simply state the fact that part of smth. is left over, or part of a work is left unfinished or undone, or to imply that the part left over is reserved for later use, or is to be finished later on : *iril cipi mandi orḡ upunia hakukole enḡelakḡkoa* (or *jom-enḡelakḡkoa*), we left over for them eight dishes of rice and four fishes ; *sercataḡe enḡellam* (or *siḡenḡellam*), leave (the part of the field) near the rock unploughed ; *niminua eḡa sānj-mente enḡelkeda* (or *lḡenḡelkeda*), he left so much over to be pared in the afternoon ; *aīuḡmente huḡiḡa-ekaiḡa enḡelakada* (or *jom-enḡelakada*), I left a little over to be eaten this evening. Whenever it is intended to state more explicitly that the part left over is intended for further use, or is intended to be finished later on, the following constructions are used : (1) the first member of the epd. is disjoined from *enḡel* and is duplicated or, what amounts functionally to the same, its first vowel is lengthened, and the prsl. prnl. sbj. of *enḡel* is put between the two : *niminua eḡa sānj-mente laḡe enḡelkeda* (or *lḡe enḡelkeda*) ; *aīuḡmente jom huḡiḡalekaiḡa enḡelakada* ; (or *huḡiḡaleka jōmīḡa enḡelakada*, *huḡiḡaleka jōjomīḡa enḡelakada*). (2) the first member of the epd. is disjoined from *enḡel* (or

endel-pendel

endere

from *sarg* in Has.) and takes the affix *teq* in Nag. (or *q* in Has.) preceded by an euphonical *e* and followed by the prsl. prnl. subj. *niminua etā sājnjmente laeteqe endelkeda* (or *laeqe sargkeda*); *añujmente hurialeka jomteqia endelakada* (or *jomteqia sareakada*). N. B. In Has. *endel* is used only prdly. and in the two following meanings: (1) *hurialeka irsarq tumbalkomente*, to let stand a few ears for the gleaners, whilst reaping. (2) *hurialeka ūh latahsarq*, in cropping the hair to leave only a topknot.

endel-q p. v., to be left over, to be left undone, to be reserved or kept for a future occasion. N. B. In Has. to be left over in reaping or hair-cutting.

e-n-endel vrb. n., (1) the extent of leaving over: *honko mandī tisiñ enendelko* (or *endelko*) *endelkeda*, soben cipire mandī menagea, so many boys to-day did not empty their plates that there is smth. left in each. (2) the rest, the leavings, the part left over: *nea oko honā enendel* (or *endel*)? N. B. Both constructions are used also in Has., but in the restricted meanings stated above: *enendele* (or *endele*) *endelqia*, *nā jaked auri hqebaca*; *aññ enendel* (or *endel*) *auri cabaca*, *orq alope endelhundiaia*; *enendele* (or *endele*) *endelkedkoa*, *miq hōro jaked kae gururakedkoa*; *iniñ enendel* (or *endel*) *landaqlaka-gea*, *molotāreko docoqtaia*.

endel-pendel, undul-pundul (Sad. *onil ponil*) I. trs., as independent

prd. or as aff. to *en, dal, tega*, to rumple excessively the straw by trampling or beating. Also sometimes, to trample and so rumple a cloth: *gurūlu endelpendella, ramrae endelpendelkeda*.

endelpendel-q, undul-pundul-q p. v., of straw and stems of pulses, to get rumpled excessively in the threshing. Also sometimes of cloth.

II. adv., with or without the affxs. *ge, qge, tan* and modifying *en, dal* or *tega*, same meaning as trs.

endel-pendel, ondol-pondol orolporol I. trs., to dirty smb., smb.'s clothes or one's own clothes with dust: *lijām endelpendeljadā*.

II. intrs., of cloth, to get dirty with dust: *lijātam endelpendeltuna. endelpendel-en, ondolpondol-en, orolporol-en* rflx v., to dirty oneself or one's clothes with dust: *endelpendel-entanae, lijām endelpendelentana.*

endelpendel-q, etc., p. v., of one's body or clothes, to get dirtied with dust: *amā lijā endelpendelakana.*

III. adv., with or without the affxs. *ge, tan*, and modifying *rika, rikan, rikaq*, same meaning as trs. rflx. and p. v.

ende-nende, hende-nende Nag. var. of *enrenere* Has., here and there.

enderā, endereā, henderā, hendereā Nag. (1) of inan. os., df. adj., corresponding to *enderen*, of that place or from that place: *enderā daru*. (2) of inan. os., df. prnl. noun corresponding to *endereni*, a thing or things from that place: *neado okosareā*? — *Enao endereā*.

endere, hendere Nag. var. of

ende.

eñderen, henderen Nag. var. of *enren*, df. dmst. adj. qualifying nouns denoting liv. bgs.: from there, from that place: *eñderen* boꝛoko.

eñderenj, henderenj, eñdererkiã, *eñderenko* Nag. var. of *enrenj* df. prnl. noun applied to liv. bgs., a person or animal of or from there.

eñderéo Nag. var. of *enreo* even if, even then.

eñdete Nag. var. of *ente*, then.

eñd-mend Nag. syn. of *satũpatuŕ* Has. I. adj., loosely tied: *eñdmend* tonol, a loosely tied bundle. Also used as adj., noun: en *eñdmend* tolnaĩtam.

II. trs., to tie loosely: *sadome eñdmendkĩa* enamentee poeꝛjana; *sahane eñdmendkeda*, hototana.

eñdmend-en rflx. v., to put on loosely one's loin cloth or waist cloth, or one's turban: bede *eñdmendenjana*.

eñdmend-g p. v., to be tied loosely: *amaĩ botẽ eñdmendakana*.

III. adv., with or without the afxs. *ge, ange, tan*, modifying *tol, botẽn, beden*, etc., loosely.

eñ ! henẽ ! interjection, (1) lo ! behold ! look at that ! there now ! When attention is drawn to a liv. bg., not *eñ !* but *hiñ !* or *hanĩ !* is used. The use of *eñ* when there is question of a liv. bg. draws attention not to that being but to its action. (2) as soon as: *eñgle* tebaleda, en hoꝛo goꝛjana, that man died just as we arrived.

eñg, henẽg var. of *enege*.

eñg Nag. syn. of both *inura* and *susun* Has. I. sbst., play, diversion,

dance: *tisiã oikan eñg* hobaoa ?

II. trs., to play smth., to dance smth.: *jadurko eñgekeda*; *curgadale eneeã*.

III. intrs., (1) to play, to divert oneself, to dance: *curgadale eñkena*; *curgadale eña*; *miñnidako eñjana*. (2) fig., of soldiers, to drill, to manœuvre: *paltanko inuũtana*.

eñegp p. v., to be played, to be danced: *tisiã miñnida jatra eñjana*, the whole of last night *lĩkaram* (the dance which is always danced on the fairs) was danced; *nẽgekore jaim-taĩge jadur duraaõ duraaõa, eñgo enegoa*, eĩã diplikore *kũsrã*, in any season when there is a feast, *jadurs* are danced as well as sung, but at any other time they cause itch.

IV. adv., (1) with the afxs. *ange, ge*, modifying *kami, rika, rikan*, as if playing, not seriously: *inuũangea* kamitana, he does not work in earnest. (2) with the enclitic *ge*, modifying *kami, lai*, to do nothing but play, to do nothing but dance.

eñg-akĩa Nag. sbst., (1) syn. of *susunakĩa* Has. the dancing ground of the village. (1) syn. of *inuũakĩa* Has. the playing ground of the village.

eñg ca kajido ! eñg daĩ kajido ! (also *henẽ* instead of *eñg* and *kajikodo* instead of *kajido*) interjection of approval of what has been said: he is right ! hear ! hear ! *Ca* may take one of the afxs. of address *a, na, ga*, etc.

eñg cia kã ? eñg coa kã ? henẽ cia kã ? henẽ coa kã ? interjection,

well, was it not so ? Did not I tell you ? *enę cia kã* ? nekæ kajia mente holain kajia, kape patiaana.

enę data enkatana ! enę derata enkatana ! (also *heng* instead of *enę*) interjection implying a reproach expressed subsequently, you see ! that is what happens : *tisina-gapa karcale banggiriakana, pãica omaiæpe*.—*Enę derata enkatana ! amtare karca taikenre jeta pãica kam omakotan taikena*, give me a loan, we have nothing more to eat.—There, you see how it goes ! And nevertheless when thou wert able to do so thou never gavest a loan to anybody else. This interjection when it applies to the past becomes : *anę darę* (or *derata*) *ankatana !*

enęge, hengęge (also without the enclitic *ge*) conjunction, just when : *enęgee tebajađ taikena*, horæce hasujana, just when he was reaching his destination he became sick on the road ; *enę tebao tebaea pađta-kene gođjana*, just when he had reached he dropped dead.

enę-honara ! heng-honara ! interjection of hypothesis, see how one would...! then one would...! *enęhonarađ bedaiana ! hisabituan hořo aialę taikena meneęge bugi*, see how I would have been cheated ! Happily there was with me a man who could calculate.

enem-enem syn. of *monę* or *bicār*, intrs., used only in the prst. ts. and always with inserted *a* : *pĩtia enemematana*, I intend going to the market ; *thakađ urĩa enemematana*, I think that this

over lean bullock may die.

en-enępenęel, en-unęelpunęul trs., to thresh with one's feet in such a way that the straw becomes quite rumpled and useless : *babæ enenęelpenęelkeda*.

enenęelpenęel-g, enunęulpunęul-g p. v., to be threshed in this manner.

en-enka contraction of *enę ! enka*, emphatic form of *enka*, like which it is constructed.

en-gum syn. of *enatur*.

en-gunđa syn. of *enseređ*, trs., to trample into shreds, into pieces.

engunđa-g p. v., to be trampled into shreds or pieces : *baba jandun-akan taikena*, enamente busu *engunđaqtana*, the paddy was overripe, that is why the straw gets reduced to shreds in the threshing.

enį, henį, enkiā, henkiā, enko, henko Nag. var. of *inį* ; *enko senęjana*, those are gone.

en-imita, en-imitan, en-imitų, en-imitua, en-imta, en-imtaņ, en-imtu, en-imtua. I. trs., to do smth. at that time precisely : *ne merom nā kabu jomia, bar pĩtre ařandi hobaoabu enimtařia*.

II. intrs., same meaning : *nāre alope herea, bar pĩleka taęomte maraņ dacia, enimtaępe*.

enimtaņ-en, eninta-n, etc., rflx. v., to do smth. to oneself at that precise time : *tisina-gapa Ranei alom sena, pāgucanđu pancũt hobaoa, enimtaņenme*.

enimita-g, etc., p. v., to be done precisely at that time ; *ne ili tisina aloka nũų, gapaaių kupulko hijua, enimtařoka*.

enka

III. adv., at that time precisely, on that occasion, at that moment.

enimitaāte, enimitaate, etc., adv., since that very time.

enka contraction of *enleka*, I. trs., to treat smb. like that, to behave in such a manner towards smb., to call smb. by such or such a name : okoe *enkaleāma* ? alom *enkaīna*, gomke.

II. intrs., (1) to act or behave or speak like that : alom *enkaea* ; agedara *enkaadlea*. (2) to happen like that : enq derara *enkatana* !

enka-n rflx. v., to act, behave or speak like that : ale hature hapea-kangee tāina, neredoe *enkantana* !

enka-q p. v., (1) to come to pass like that, to happen like that : *enkaoa* mentea kajiaqpea ; *enka-lentele* senqjana, when things had taken that turn we went away. (2) to be treated like that, to be afflicted with such or such a trouble or sickness : nādoe *enkaakana*.

enka, enkate adv., like that, in that manner : nī cilekae kajia, *enka* kamipe.

enkage, enkate adv., without any preparation, without cooking, or roasting, without admixture of smth. else : daūdre ne req *enkageko* jomea.

enkaenkate adv., little by little like that, in that way gradually : *enka-enkate* horoko eklajana, like that the people got gradually frightened.

enkan contraction of *enlekan* adj., such, like that : *enkan* horoko kale sukuakoa ; *enkan* diri hantare kaina lelakada.

enkang indf. prn. designating inan.

en-parom

os., things like that, of that description : ale disumre *enkang* kū leloa.

enkanj, enkaninj, enkanke indf. prn. denoting liv. bgs, such a one, one like that, one of that ilk : *enkanke* oqdo alom kulkoa.

enko Nag. var. of *inku*.

enleka same meaning and construction as *enka*, but for the trs. and intrs. functions the contracted form *enka* is preferred.

enlekan, enlekanq, enlekanj samo as *enkan, enkanq, enkanj*.

enmankore and **emankote** var. of *emankore, emankote*.

enmente var. of *enamente*.

enq-din, enq-dipli I. sbst., the threshing season, in entrd. to *endipli*, the actual time of threshing : *enq-dipli* tebatana.

II. trs., to do smth. in the threshing season : bala kabu *enqdipliā*, pursati kā namoa.

enqdin-en, enqdipli-n rflx. v., same meaning : tisiagapa alope sena, *enqdiplinpe*.

enqdin-q, enqdipli-q p. v., to be done in the threshing season : abuq arandi *enqdipliqa*.

III. adv., in the threshing season : *enqdipli* hijjlena.

enqkore adv., in the threshing season.

enq-puna same as *enpuna*, but not used trsly. and in the prsl. p. v.

en-pa Ho, **en-par** Nag. syn. of *ensa*, adv., on that side, somewhere there.

en-parom I. adj., on the other

en paŋ

side yonder : jālekate ne bir kajibu paromlea, *enpaŋrom* haturebu deraea, let us only cross the jungle, we will pass the night in the village over yonder.

II. adv., on the other side yonder : *enpaŋrom* hatu menā, there is a village over yonder.

en-paŋ Nag. syn. of *enŋa*, adv., on that side, somewhere there.

en-pāūda trs., to half-thresh (so that half of the work remains to be done, though most of the grains are already free from the ear-) : *enpāūdakeate* busu gosariurūape, after having half threshed, rake up the straw with your fingers.

enpāūda-ŋ p. v., to get half-threshed : aūri *enpāūdaoa*.

en-puna I. sbst., (also *enŋpuna*) the first day of threshing : *tisiŋa enŋpuna* hobaoa ei ? Will the threshing begin to-day ?

II. trs., to thresh for the first time in the season : *tisiŋa babako enpunakela*.

enpuna-n, *enŋpuna-n* rflx. v., same meaning : *tisiŋako enŋpunantana*.

III. intrs., (also *enŋpuna*) same meaning : *tisiŋako enŋpunakela* (or *enŋpunakena*).

enpuna-ŋ p. v., (1) prsl., of grains, to be threshed for the first time in the season : *gapa baba enpunaoa*.

(2) imprsl., (also *enŋpuna-ŋ*) of the first threshing, to take place : *gapa enŋpunaoa*.

enpuna-III, *enŋpuna-III* sbst., the rice-beer drunk on the first day of threshing : *enpunaili* aūri isinoā.

enre I. adv., (1) of place, there,

enredo

in that place or thing, on that, on that spot or thing : *enre* namogea, it is sure to be found in that place. (2) of time, in the mean time, meanwhile ; *enregec* tebaeajā, meanwhile he will probably arrive. (3) of condition, in that case, if that be the case ; in this function it generally takes the affixes *ge*, *do*, *o* and *honaŋ* or *honaŋa*, which give it different shades of meaning seen under *enrege*, *enredo*, etc.

II. intrs., with inserted prnl. sbj., to be, to reside or to live there, in that place or on that spot. In this constructoin the *e* elides with the *i* of the pronouns of the first and third person and this elision changes the *ŋ* of *iŋa* into *ŋ̄* : *enriŋā*, *enrema*, *enriā*, *enreliŋa*, *enreliŋā*, *enrebena*, *enrekiŋa*, etc. I am or live there, thou art or livest there, he or she is or lives there, etc.

N.B. This construction is restricted to the function of the prst. ts. For the future the prds. *taim* or *namŋ* must be added to *enre* : *enree taŋa*, he will be there ; *enree namoa*, ltly., he will be found or met in that place. For the past ts. *taiken* must be added to *enre* : *enreko taikena*, they were over there.

enre-bole adv., even so, even in that case. It is used in ironical intrg. sentences : *enrebole* hijua ? Do you think that he will come even in that case ? i. e., even so it is sure that he will not come.

enredo adv., (1) of place, but there, there indeed. (2) of time or

enrege

condition, but then, but in that case, but if so: *enredo* kae taina, but there he will not remain; *enredo* kale a'uloo, Asānte sen hoboo, but if things take that turn we shall no longer be able to earn a living, we shall have to go to Assam.

enrege emphatical form of *enre*. When used intrsly., the prsl. sbj. is inserted either before or after *ge*: *enriagea* or *enregiña*, *enremgea* or *enregema*, *enrigea* or *enregia*, etc.

enremente Nag. var. of *enamente* therefore: *holaañh puragele epeger-kena*, *enremente tisiao ci bugileka kale bakāra*? Yesterday night we quarrelled very much, shall we therefore to-day also not speak nicely to each other?

enre-n.re Has. adv., here and there, in this and in that.

enreo adv., (1) of place, there too, also in that place, on that spot too: *silibko enreoko namoa*. (2) of time or condition, even then, in that case also, even in those conditions, in spite of that, notwithstanding that, nevertheless: *enreole senoa*; *enreo kale denagakoa*; *manaledkooe enreoko hijijana*; *mañdi utukedtele jomkedoile gitijana*, *enreo taomtee hijijana*, after having cooked the food we partook of it and then went to sleep, even in these conditions he reached only after we had gone to sleep.

ensā, ensāte, ensāte, ensāre, ensāte see under *entā, entāte*, etc. N. B. *ensā* denotes a wide or close proximity whereas *entā* always denotes close proximity to the place

entārenj

of which there is question.

ensaī, ensaī Tamar var. of *ensā*.

en-sereq syn. of *engunda*.

entā, ensā adv. same as *entāre ensāre*. N. B. *entā* applies only to close proximity.

entāte, entāte, ensāte, ensāte adv., (1) of space, from somewhere over there. (2) of time, from that time up to the present: *entāte* Hořoko ne porořko manatiraunkoda.

entā habē, entā habi, entā hamj **entā jaked, entā sante, ensā habē** etc., adv., (1) up to that place, until there. (2) up to that time, until then.

entā-netā, ensā-nesā adv., here and there.

entāre, ensāre I. intrs., with inserted prnl. sbj., to be, to live, to dwell somewhere there, in entrd. to *enre*, which is more definite. This function is restricted to the prst. ts. and *e* elides before *i*: *entāriña*, *entārema*, *entāria*, *entārelaqa*, etc.

II. adv., somewhere there, in or about that place, thereabouts: *entāreko namoa*.

entāreā, ensāreā often contracted into *entāreā, ensāreā*, I. dmst. adj. qualifying nouns denoting inan. os., of that place: *entāreā cauli kale sukua*.

II. imprsl. or ntr. prn., smth. or things of that place: *neao entāreā*.

entāren, ensāren dmst. adj., qualifying liv. bgs., of that place: *entāren hořoko*.

entārenj, ensārenj, entārenkiā, entārenko prn. denoting liv. bgs., one of that place, people of that

place.

entate, engate I. intrs., to move to a place somewhere there, to move in that direction, to move towards that side. It has three ts. forms : (1) the indet. ts. form with a future as well as an indf. prst. meaning : *entatelea*, we are going or we will go in that direction. (2) a df. prst. form : *entateliqtana*, we are going that side. (3) an indf. past form in *jan* : *entatekojana*, they went that way. To express the imp. m. the following forms are used : 1st prs. : *entatelaqa*, *entatebua* and sometimes *entatelaŋka*, *entatebuka*. 2nd prs., *entaten*, *entatepe*. 3rd prs., *entatiŋa*, *entatekoka*.

II. adv., in that direction, towards that side, to a place somewhere there.

entateq, engateq I. dmst. adj., qualifying inan. os. ; which is to be sent to a place somewhere there : *entateq* caŋli garire laditape.

II. ntr. prn., smth. or things which are to be sent in that direction : *entateq* ne garire ladime.

entaten, engaten dmst. adj., who goes or is to go in that direction : *entaten* dasi menŋia cii senqjana ?

entatenj, engatenj, entatenkiŋ, entatenko prn., the one who goes or is to go in that direction : *entatenko* gapako ruara.

ente I. intrs., to go thither, to go to that place. It is constructed like *entgle*. N. B. In itself this form is more definite than *entate*, but the latter is more frequently used,

even in cases where a definite place is pointed out.

II. adv., thither, to that place.

III. conjunction, then, and then : *enteko* senqjana. It takes very frequently the affx. *do*. It is syns. with *enaq, enaqdo*.

ente-entege adv., directly starting from there : *netege* alokao hiju ; *enteentege* Khuntitika.

entere syn. of *ensgre*, somewhere there, more or less near that place.

en-uŋqulpuŋqul var. of *enenŋel-penŋel*.

enga (Or. *ayan* ; Sk. *akki*) I. sbst., mother. The vocative of address is *eaŋ* or *aŋaŋ*, either of which is used trsly. as well as intrsly. as explained under *eaŋ*. It is very poor Mundari to express the possessive of *enga* by placing the pos. adj. *aiŋŋ*, *ama*, etc., before the noun. The true idiomatic form, in common use, affixes to the noun for the s. the pos. affxs. *iŋ*, *m*, *te* (the last replacing *i* or *e*) : *engaiŋ*, my mother ; *engam*, thy mother ; *engate*, his (or her) mother. These forms used for the s., further take one of the affxs. *taliŋ*, *taben*, *tikiŋ* for the dl. and *tale*, *tape*, *tako* for the pl. : *engaiŋtaliŋ*, my and his (or her) mother ; *engamtaben*, the mother of you both ; *engatetakiŋ*, the mother of both of them ; *engaiŋtale*, my and their mother ; *engamtape*, your mother ; *engatetako*, their mother. These dl. and pl. forms may further take the affx. *q* : *engaiŋtaliŋq*, *engamtabenq*. N. B. It will be noticed that the incl. dl. and

pl. are not given amongst these forms. The reason is this : as stated under *aba* and *eaṛ*, children of the same parents speaking of them amongst themselves use *eaṛ* and *aba* in all functions instead of *eagair* and *apuir*. Therefore to say *eagair* *ipso facto* excludes the person addressed. In the incl. dl. and pl., the pos. of *eaga* is *eaṛtalan*, *eaṛtubu*, and occasionally *eagatalan*, *eagatabu*. Moreover *eagairtabu* far from being a pos., has quite another meaning : *eagairtabu* senṛka, from amongst us let my mother go. (2) in the dl., the parent-birds, cock and hen : *eagair* honkokira apirurakokoa. (3) in the pl., cattle : *eagakoṛ* karca banoa, there is no straw for the cattle. (4) in cntrd. to *sandi*, one of the two pieces of wood used in procuring fire by friction : *senṛgel* uruamente *kuṭir* *eaga* baiakana aḍ *camgarṛ* *sandi*, to draw fire from wood a lower piece with a small pit in it, has been prepared of *kuṭi* wood, and a piece of *camgar* wood has been prepared to be made to revolve with one end in that small pit. The process for drawing fire from wood is described under *camgar*.

II. adj., (1) female, in cntrd. to *sandi*, male. In this meaning it occurs with *horoko*, *jontu* and the names of animals, *daru* and the names of dioecious plants or trees. In these connections *eaga* may be used as adj. noun, when the meaning appears from the context or circumstances. (2) larger in comparison

to others which are called *honko*. In this meaning it occurs with *cārē* and the names of birds, with *bani* or *raṅga*, and with *ḍaro*, *ganda*, *kaṭṭu* or *ṭepo*. In these connections it may be used as adj. noun provided the context or circumstances make the meaning sufficiently clear. (3) larger, thicker or stronger than others which are not called *honko*. In this meaning it occurs with *baṭar*, *sutam*, *dumaṛ*, *sakam*, *ranu*, *sir*, *badi*. In these connections, it is never or scarcely ever used as adj. noun. (4) larger than another which is called either *hon* or *sauli*. In this meaning it is used with *ḍaro* of the claws of crabs and may also occur as adj. noun when the meaning is clear from the context. (5) deep-toned and larger than another which is clear-toned and called *sandi*. In this meaning it occurs with *katara*, (hide) and may be used as adj. noun. (6) deep-toned without being larger, in cntrd. to another which is clear-toned and called *sandi*. In this meaning it occurs with *mereḍ* and may not be used as adj. noun. N. B. As the phrases thus obtained all require a special explanation, they have been inserted lower down in their alphabetical place for the greater convenience of the student.

III. In some cpds. *eaga* appears as aff. to denote in a more general way the generating principle or agency of certain liv. bgs. or plants. These cpds. have various eqvts. in English. (1) They are used in sacrificial formulas in which harm is

depreciated from and growing crops. In these expressions *eṛga* is adequately rendered by the word *kind*: *miu-eṛga* the cattle or cow-kind, *merom-eṛga*, the goat-kind, *baba-eṛga*, the rice kind or perhaps, the rice-stalks, *kode-eṛga*, the millet kind. (2) In such words as *nindir-eṛga nili-eṛga* it is eqvlt. to the English, queen in white-ant queen, the queen of a beehive.

eṛga-apukia sbst., of human beings, father and mother, parents. The use of possessives with this cpd. must be noted carefully, as idiomatic forms in which the poss. occur as afxs. are still in current use. These forms are more primitive and have not yet altogether given way to the influences arising out of contact with tribes speaking Aryan languages, which use distinct pos. adjs. preceding the noun. Under this influence people will put before the cpd. *eṛgaapukia* one of the pos. adjs.: *aĩṅṅ*, *ama*, *aṅṅ*, *alaṅṅ*, *aliṅṅ*, etc. But it is still more common especially in Ila. to affix to *eṛgaapukia* the pos. afxs. *taiṅ*, *tam*, *tac*, *talaṅ*, etc., or *taiṅṅ*, *tamṅ*, *taṅṅ*, etc. Another still more idiomatic form consists in adding, for the s., the pos. afxs. *ia*, *m*, *le* to each of the two parts of the cpd., and then the duality of it is expressed by the addition of *takiṅ* or *tekiṅ*: *eṛgaiṅapuiṅtekiṅ*, *eṅgamapumtekiṅ*, *eṛgateaputetekiṅ*. In the dl. and the pl. the same forms further receive the addition of the pos.

afxs. *taliṅ*, *taben*, *takiṅ*, *tale*, *tape*, *tako*, or *taliṅṅ*, *tabenṅ*, etc. N. °B. For the reason explained under *eaṅ*, the incl. dl. and pl. forms do not belong to this set; they are either *alaṅṅ* (or *abuṅ*) *eṛgaapukia* or *eaṅabatekiṅtalaṅ*, *eaṅabatakiṅtalaṅ*, *eaṅabakiṅtalaṅ*, (each of these three ending with *tabu* instead of *talaṅ* in the pl.), *eaṅabatekiṅ*, *eaṅabatakiṅ*, *eaṅabakiṅ*. The form under which the dl. and pl. present themselves in this third set, is therefore: *eṛgaiṅapuiṅtekiṅtaliṅ*, *eṛgamapumtekiṅtaben*, *eṛgateaputetekiṅtakiṅ*, *eṛgaiṅapuiṅtekiṅtale*, *eṛgamapumtekiṅtape*, *eṛgateaputetekiṅtako*, *eṛgaiṅapuiṅtekiṅtaliṅṅ*, etc. This third set is still in current use for the s. and for the dl., but in the case of the dl. the final afxs. *taliṅ*, *taben*, *takiṅ*, are elided, so that it is the same form which is used both for the s. and dl. The full forms of the dl. and the pl. are no more in use though even the uneducated have not the slightest difficulty to understand them. If they be asked why then they do not use them, their only answer is that they do not do it: *kale kajia*. The fact that they readily understand even these complicated forms, shows conclusively that they were not discarded on account of any special difficulty to understand them arising out of the original character of the language, but that the preference of simpler forms and especially the adoption of distinct pos. adjs. occupying an

eaga badi

independent position before the noun they refer to, is due to foreign influence. This is further confirmed by the fact that those distinct pos. adjs. which are current in the Nag. dialect, i.e., amongst the Mundas more directly under foreign influence, have found but little favour in the much purer Has. dialect. Moreover the principle which rules the formation of this third set of possessives of *eagaapu* is the same as that which is still very commonly applied to the formation of the idiomatic dl. and pl. poss. when there is question of only one of the two parents, as explained above under *eaga*.

eaga badi sbst., the ring of leather, which turns around the mouth of the *dumaṛ* drum, fastening the skin over it, in entrd. to *cirubadi*, the transversal strips which turn around the body of the drum, and *doal*, the strips of leather which span the drum-lengthwise.

eaga batar sbst., the twine which joins diagonally [the corners of a native string bed.

eaga-bage-lila sbst. a cloth given by the groom to his bride's mother on the day of marriage, to console her for losing her daughter, ltly., the cloth for leaving the mother.

eaga-bage-taka sbst., two Rs. given by the groom to the bride's mother on the day of marriage or later, as a recognition of the care she took in bringing up the bride from her childhood.

eaga bani Nag. syn. of *eaga*

eaga dumaṛ

raṛga Has. sbst., the broad coloured stripe or stripes of a cloth, in entrd. to *hon bani*, *hon raṛga*, the narrower stripes. *Eaga* here is adj. and may be used as adj. noun; it may also be used intrsly., in the meaning of to make or weave such stripes: *bartae egaakada*.

eaga cêrê or *eaga* followed by the name of a bird, *maṇno*, *kāṇ*, *sim*, etc., sbst., a then, in entrd. to *sandi*. In this phrase *eaga* is an adj., and it may also be used as adj. noun. N.B. The same phrases, whether in the s. or pl. when used in opposition to *hon cêrê* or *hon*, do not refer to the sex, but to the size: *hon cêrêkom sabakalikon oi egaako*? The birds thou hast caught are they young ones or full-grown ones?

eaga daru or *eaga* qualifying the name of a dioecious plant or tree, as *hocon*, *pabita*, etc., sbst., a plant or tree with female flowers only, in entrd. to *sandi daru*, *dinda daru*, the male plant. In this meaning *eaga* may also be used as adj. noun: *dinda pabitako magiritape*, *egako bari tainka*.

eaga dumaṛ sbst., a very large *dumaṛ* without transversal leather strips, which the *muci* who fabricates and sells *dumaṛ* drums, always keeps in his inner room. He yearly daubs it with *sinduri*, making a *puja* or sacrifice close to it. Before taking any new *dumaṛ* drum to the market he makes it touch once that *egadumaṛ*: *piṭite idiṭan soben dumaṛko mucu egadumaṛree juṣiḍ-puraḍca*.

eaga dāro sbst., (1) syn. of *eaga ganda*, *eaga ganda*, *eaga kaṭṭu*, *eaga tēpo*, *eaga tēpp*, the thumb or the big toe, in entrd. to *hon dāro*, the little finger or the little toe. In this meaning *eaga* may also be used as adj. noun: oko gandarem janumakana?—*Eṅgare*. (2) the left claw of a crab, which is larger than *sandi dāro*, the right claw. In this meaning too *eaga* may be used as adj. noun, but the construction with *eagasṭe* is preferred.

eaga ganda, **eaga ganda** sbst., the thumb, the big toe, in entrd. to *hon ganda*, the little finger or the little toe. In this meaning *eaga* is also used as adj. noun.

eaga gidi sbst., see under *didi*.

eaga-giriḡ syn. of *maluḡ*, p. v., to get full grown. It is used irrespectively of sex: miad *eagagiriḡkan* kulaḡ ne guṭure menṅia, there is a full grown hare in this scrub jungle.

eaga horoko, **eagako** sbst., a polite term to designate the women, including the girls: *eagakoṣṭe* ili tīlepe, distribute beer on the side of the women (who always sit apart).

eaga jontu or *eaga* qualifying the name of any animal as *merom*, *sadom*, etc., a she-animal, in entrd. to *sandi jontu*, a he-animal. In this meaning *eaga* may also be used as adj. noun: khasido kale kirinakaia, *eagale* kirinakaia.

*It is noteworthy that the Mundas have adopted from the Aryans the words *andia*, bull, *gai*, cow, and *bhāis* or *bhāisi*, she-buffalo, and that the word *uri*, which means cattle of the

cow-kind in general, is used in particular, like *hara*, to denote a bullock in entrd. to *gundi*, a cow; but these three words are more directly intended to connote the work to which the castrated bull and the cow are destined, so that *uri* means, a ploughing bullock and *gundi* means a cow used for ploughing. The generic term for buffalo is *kara* or *keṛa*. This, in connection with the fact that the Mundas do not use milk in any form as food, may throw some light on the beginnings of cattle domestication among them.

eaga katara sbst., the larger skin of a two-sided drum (*lumaṭ*, *ḡāka*, *ḡulki*, *mirdaṭ*) which gives a deep sound, in entrd. to *sandi katara*, the smaller skin which is clear-toned. In this meaning *eaga* is also used as adj. noun, and occurs in the adv. *eagasare*: *lumaṭṭa eaga nesaregea*.

eaga kaṭṭu syn. of *eaga ganda*.

eaga mered sbst., a kind of steel of which battle-axes and other weapons are made and which produces a deeper sound than *sandi mered*, another kind of steel used for the same purpose but harder: *sandi mered* puṛage lesera *eaga* meredate. The use of *eaga* and *sandi* in this connection is derived by analogy from their use in connection with the two-sided drums. Weapons made of such steel are called *eaga kapi*, *sandi kapi*, *eaga katu*, *sandi katu*, etc.

Eaga Purti sbst., name of a subsept of the Purti tribe. See under *kili*.

eaga ranu sbst., (1) a larger

pellet, 2" diam., of *iliranu*, the ferment for rice beer, different only in size, not in composition, from the ordinary pellets which are only about 1" in diam. (2) syn. of *marat toa*, *toasiq*, *Wrightia tomentosa*, Roem. and Schult.; Apocynaceae,—a small, deciduous tree, with yellowish milky juice, opposite elliptic leaves and yellowish flowers, the corona of which has short, orange scales. The roots are one of the ingredients of the ferment for rice beer.

eaga ranga Has. syn. of *eaga bani*.

eagar-atiq-bokoboëa I. abs. n., the relationship between children of two sisters: *abenre cikan nata menq?*—*eagaratinqbokoboëa menq*.

II. adj., thus related *eagaratinqbokoboëakiq*. Also used as adj. noun: *eagaratinqbokoboëakiq hijutana*.

eagaratinqbokoboëa-q p. v., used in the indet. ts., to be related as described. The prnl. sbj. may be affixed to *eagaratinq*: *inkinadokiqa eagaratinqbokoboëaqa*; *bokoboëa kupikinaq honko eagaratinqko bokoboëaqa*.

eaga sakam sbst., a leaf plate with cooked rice on it, in entré. to *goja sakam*, a leaf cup with beer in it: *goja sakam bārido kã*, *eaga sakamkobu lelea*, we shall not only drink rice-beer, we shall also take a meal, i.e., let us interrupt the drinking and have our meal now. This meaning is derived from the fact that in large gatherings, as on the occasion of a marriage,

the meals are eaten from leaf plates.

eaga-sandi Has. syn. of *sandi-budi* Nag. 1^o of undomesticated animals, adj., paired, i.e., male and female: *ne birre bariq eagasandi silihkiq menakinaq*. Also used as adj. [noun: *nikia eagasandige*, *kakia honhoponq*, they are a pair, they are not a young one with its mother.

eagasandi-q p. v., to pair: *guture putamhonkinaq jasuledkoa turui candu hobijana namindokiqa eagasandinterjanajq*, six months ago I espied two young doves in the scrub jungle, they must have paired by now.

eagasandige adv., as a pair: *putamko purasa eagasandigeqo honorbaya*, doves go generally about in pairs.

2^o in jest, of a couple, husband and wife, living without children. I. abs. n., the condition in which such a couple is: *nikia eagasandire eperaia janao nekagea*, those two whilst they are a lonely couple, always quarrel like that amongst themselves.

II. adj., of two people, situated as described: *eagasandigeakiq*. Also used as adj. noun: *eagasandikiq garatana*, *sobon honko bagetaqkinaq*, the couple is desolate, all their children have left them.

eagasandite adv., both man and wife together: *eagasanditekiq erakijia*.

eagasare adv., corresponding to *eaga kalara*, on the side of the drum where is the larger skin: *dumata eagasare motoge saria*, san-

disare etange, the *dumar* drum is deep-toned on the large side and clear-toned on the small side.

enagasate adv., corresponding to *enaga daro* (of crabs), with the left claw: *enagasatec daroliña*.

enaga sir sbst., (1) specified by *kaŋara*, the tendon of Achilles: *kaŋara enaga sire majana*. (2) specified by some other part of the body, the largest tendon in that part.

enaga sutam sbst., the strong double thread which runs along the long side of a cloth. In this meaning *enaga* is also used as adj. noun.

enaga ŭpo, *enaga ŭpoŋ* syn. of *enaga ganda*.

enaga-toa sbst., the mother's milk. Note the figurative meaning in the following sentence: *baba bēŋge haratan taikena mendo andagare enaga toa bagekeda*, the paddy was growing all right, but the rain abandoned it too soon.

enagel Nag. (Sad. *angor*; II. *angūr*) Cfr. *engenegen*, I. sbst., embers, in entrd. to *senagel*, fire, and *atagar* or *hasatagar*, which is in a less advanced state of combustion, i.e., more glowing than *enagel*: *amā ena-gire enagel menā*, the fire of thy cigar is called *enagel*.

II. intrs., to prepare a heap of embers: *bugilekatebu enagelea jiruh-mente*.

enagel-q p. v., to get reduced to embers: *bugilekate enagelakana*, a nice heap of embers has been made.

enageleageltan, *enagelleka* adv., with *bai* or *baig*, same meaning as intrs. and p. v.: *senagel menā*?—He, khūh

enagelleka baiakana.

enakēre, *enakēre-benakēre*, *enakēre-enakēre*, see under *bekēre* and *bekēre-bekēre*.

enako-bendōro see under *bekēre-bekēre*.

enako-benako var. of *anhabanaka*.

enakoŋ, *enakoŋ-benakoŋ*, *enakoŋ-deŋakoŋ*, *enakoŋ-enakoŋ*, see under *bekēre* and *bekērebekēre*.

enakoŋ, *enakoŋ-benakoŋ*, *enakoŋ-enakoŋ*, see under *bekēre* and *bekēre-bekēre*.

enakoŋ-benakoŋ var. of *anhabanaka*.

enakōro, *enakōro benakōro*, *enakōro-enkōro*, see under *bekēre* and *bekēre-bekēre*.

eol-teol, *heol-teol* (Sad.) I. vrb. n., (1) the driving of a cart in a winding, tortuous way: *urikina colteoltem lagakeŋkina*, thou hast tired the bullocks by driving them in a tortuous line. (2) pushing and pulling one side and the other: *honkoŋ colteolte ol bēs kaina daritana*.

II. trs., (1) to drive bullocks in a tortuous line: *urikina colteoljaŋkina*, *har kao ituana*. (2) to pull or push in turn to right and left: *goŋa horarekina colteolkina*, all along the way they pulled me in turn to their side. (3) to shake by pulling and pushing: *ocām colteoljina*, *ol kaina daritana*, be quiet, stop pulling and pushing me, I cannot write like that.

colteol-en, *heolteol-en* rfx. v., (1) of bullocks, to draw to right and left: *nikinado harjakinare jannōkina colteolena*. (2) of a child, to

move restlessly on one's knees : ne hon koəwa hapeakan kã sanaxia, *colleolentanae*.

colteol-q, *heolteol-q* p.v., to be driven to right and left, to be pulled or pushed to right and left, to be shaken by jerks and jolts : oltanae, alokae *colteolaa*, parkanpe.

colteol, *heolteol*, *colteoltan*, *heolteoltan* adv., modifying *rika*, *rikan*, *rika-q*, same meaning as trs., rflx. and p.v., *kacara* *jatikina*, *colteoltanben* *rikantana* ! You rascally bullocks, you pull alternately to right and left.

con I. sbst., (1) the habit of getting awake during the night : ne hofo (or no hofo) *misa* *durumjanate* *conge* *banoa*. (2) the fact of getting awake : *miq* *contegee* *axkeda*, he reached dawn getting awake once (at dawn), i.e., he slept till dawn in one stretch ; *bar* *contee* *axkeda*, he awake only once during the night ; *boro* *kumuna* *kumula*, *miq* *conree* *durumia* *sutigirijana*, I had a frightful dream, when I got awake I had no wish to sleep again, (3) in connection with *miq*, the time after the first sleep, after a short sleep, when people begin to get awake for the first time : *cimina* *nidaakana* ?—*Miq* *conqo* *hobaa* *kanaja*.

II. trs., (1) to rouse, to wake smb. : *conkiape* *ci* ? (2) to set going a clock which has stopped.

III. intrs., (1) prsl., to get awake (by oneself) : *na* *jaked* *kae* *eontana*. (2) imprsl., to get awake or be waked : *cinamente* *ne* *hofo* *kã* *conjia* *naminu* *kaklaqtanre*. (3) in connec-

tion with *miq*, to get awake for the first time in the night : *durumle* *mod-conakaqdipli* *da* *gamala*, it began to rain when we awoke for the first time.

con-en rflx. v., (1) in the imp. m. only, to awaken : *conenime*, *goəa* *kanilekam* *söjegirinjana*. (2) to cause oneself to awaken : *conexmente* *gomkeko* *bösare* *miad* *ghariko* *döəa*, *cna* *safia*.

e-p-con repr. v., to wake, to rouse one another : *okoə* *sida* *bu* *biridaəarjanredobu* *epeona*, let us wake one another, if any one of us gets up before the others. It is used adjectively with *ghari* : *epeon* *ghari* or *əon* *ghari*, an alarm clock.

con-q p.v., (1) to be waked. (2) to awaken. The pf. past means to be awake : *parciangee* *conakana*, he is perfectly awake. (3) of a clock, to be set going : *ne* *ghari* *conqka*, *setqəto* *durumakana*.

e-n-con vrb. n., the extent to which people have awakened or have been waked : *eneone* *conkedlea* *miq* *hofo* *jaked* *kae* *pəcokqlea*, he roused us all without exception.

conge adv., modifying *meng* or *taın*, to be or to remain awake : *miq* *nida* *congeq* *taınajana*.

conge, *congleka* adv., so as to wake, so as to rouse : *conge* *udur* *baraıpe*.

miqcon, *miqconge* adv., with *gili*, to lie down until one first awakens : *miqconbu* *gitikqa* *entebu* *snea*, let us lie down until one of us awakens and then we shall start.

IV. As afx. to other prds. *con* occurs in epds. of which the first member denotes the manner in which people are waked: *kaklacon*, to wake by shouting; *uđurecon*, to wake by pushing; *eklacon*, to wake by shaking; *hircicon* (dgt), to wake smb. by sprinkling water on him.

con-hapen rflx. v., to lie down neither moving nor speaking, but taking care not to fall asleep: *aiumkumbārumente conhapenme*.

conhape-o p.v., to lie awake, but neither moving nor speaking: *conhapeakaniq taikena*.

con-nam trs., to hear when awakening during the night: *susun-tankoia connamledkkoa*.

connam-q p.v., to be heard by people awakening during the night: *aleq kundamsare kula hosorbarantance connamlena*, when we awoke a leopard was heard moving about stealthily at the back of our house.

con-parci trs., to wake thoroughly: *conparcikiako*.

conparci-n rflx. v., to awaken thoroughly: *conparcin-e*.

conparci-q p.v., (1) to get roused thoroughly: *conparcijanac*. (2) to become completely awake: *kae conparciakana*.

conpareige adv., modifying *menq* or *tain*, to be or remain up or quite awake: *tala nida jaked conpareige'c taikena*; *conpareigele taikena goṭa nida*; *sama gitigece g'itakana*, *conpareige menqia*, he lies down uselessly, he is completely awake.

con-pilq or *pilken conq* p.v., to start up from one's sleep.

eor trs., (1) to tie a cloth round the waist of a little girl unable to dress herself. (2) causatively, to cause a woman or big girl to tie a cloth round her waist: *lumam sariteko eorliq arandihulara*, on the day of her marriage they made her dress in a silk cloth.

cor-en rflx. v., to wind a broad cloth, generally twice, round the waist and let it hang down right round to below the knees. This is the women's way of dressing, in entrl. to *botoqn* or *dhotin*, which denote the men's way of putting on their narrower or broader loin cloths; it differs from *liqn* which means to dress in general, ltly., to put on a cloth; from *uiqn* which means to throw a (large) cloth over one's shoulders and from *tusiṭen*, to introduce oneself into a garment.

corenteq sbst., a woman's cloth, a woman's dress; *piṭite kaniq tisia-do*, *corenteq banoa*, to-day I do not go to the market because I have no (decent) dress.

cor-q p.v., to be dressed (women's fashion): *lanakalandirtanc eorakana*, she is dressed in tatters.

e-n-cor vrb. n., some excess in the way of putting on one's waist-cloth: *encore eorenjana*, *horae joidijada*, she has put on her cloth hanging down so low that she goes along sweeping the road with it.

cor-jeor, *eor-jeor*, *êor-jêôr*, *êôr-jêôr*, *êôro-jêôro*, *êôro-jêôro*, *heor-jeor*, etc., *jeor-jeor*, etc., syn. of *juarjuar*, Cfr. *jurjular*, *jurn*, *rum-julu*, *deoradeor*, I. sbst., hindrance

epara-ipiri

to work caused by a child, children or people who are or run in one's way : honko₂ *corjeorte* kaina caluitukeda, I was unable to hoe on account of the children who were moving around me.

II. adj., of a child or children habitually in people's way, who are in the habit of moving or running about people at work : ne *corjeor* honko aialo alokako sena.

III. trs., (1) of a child, children or people, to hinder smb., in his work by moving around him : kamitantare honko *corjeorkia*; ocape *corjeortana* ! Get away, you hinder my work. (2) to move around smth. which might easily fall and break : en bati alope *corjeoreape* tesatage.

corjeor-en, etc., rflx. v., same meanings : alope *corjeorona*, kamirika-tainape ; entare alope *corjeorena*, en bati tesatage.

corjeor-g, etc., p. v., corresponding meanings : oca, alokae *corjeor-g*, sane parakea ; bati *corjeorolana*, ngege tesaoa.

IV. adv., with or without the affs. *ange*, *ge*, *nge*, *tan*, *lange*, also *jeor-leka*, etc., modifying *rika*, *rikan*, *biurbaran* : *corjeorogeko* rikakina ; ne hon *corjeortane* rikabaranana.

epara-ipiri, **epera-ipiri** syn. of *ecaici*. This is not the repr. v. of *erairi* : the *p* seems to belong to the root, otherwise the form *epira* would be inexplicable ; the distributive meaning of the word, instead of being ascribed to the *p*, must be ascribed to the jingle-like form, just as in *ecaici* it is produced by this form

epara-ipiri

only. I. sbst., (1) the habit in two persons of omitting some work with the intention that it should or will be done by the other ; or of putting off, now the one, then the other, a work which should be done by the two together, so that the work remains undone : abena *eperaipiri* hokaeben. (2) the fact of two yoked bullocks being caused to advance, now the one, then the other, alternately, so that the cart or whatever they have to draw, does not start (the yoke taking a slanting position when only one of the two advances) : *eparaipirile* urikina lagacabajana.

II. adj., having the habit just described : nikina janao nekan *eparaipiri* horokina. Also used as adj., noun : nikina janao nekan *eparaipirikinge*. N. B. The adj. *ecaici* is not used in this meaning.

III. trs. caus., to cause the yoked bullocks to start alternately : urikina alom *eparaipirikinga*, barabarige harkinamc.

IV. intrs., (1) to omit or put off a work as described above : calukina *eperaipirikena*. (2) of bullocks not to pull together, but alternately : urikina *eperaipirijana* horare, en-teina herajana.

eparaipiri-n, *eperaipiri-u* rflx. v., same meanings as intrs : nelekaeben *eperaipirinedo* cilekaeben apasula ? If both of you shirk the work like that, how will you keep house together ? urikina *eperaipirintana*. Also used sbstly.

eparaipiri-g, *eperaipiri-g* p. v., (1)

same meanings as intrs. N. B. The p. v. of *ecaici* can be used with this meaning, of bullocks only, in connection with *taii*: *taiitanrekin ecaiciplana*. (2) of bullocks, to be made to pull alternately. N. B. The p. v. of *ecaici* cannot be used with this meaning except in connection with *har*: *urikina harkina ecaiciplana*.

V. adv., (1) with or without the affs. *ange*, *ge*, *oge*, *tan*, and modifying *har*, same meaning as trs. caus.: *eparaipirilane harjadkina*. (2) with or without the affs. *ange*, *ge*, *tan*, and modifying *rikan*, same meanings as intrs.

egeber-oporę Nag. **epera-aporę**

I. collective noun of all kinds of quarrels: *ne horokoa eperaporę janañ nekagea*.

II. adj., quarrelsome: *niku janañre nekan eperaporę horokoge*. Also used as adj. noun.

III. intrs., to quarrel about all kinds of things: *eperaporęglanažo*.

egeber-sepegeđ Nag. **epera-sepegeđ** Has. syn. of *egeberoporę*. *Segeđ* is a poetical syn. of *eğer*.

epela in spite of its form this word is not the repr. v. of *elaq*. It is used of the radiating pleasant warmth of the sun, generally in the early morning and the late afternoon, whereas *elaq* is used only of the radiating heat of a fire. It is difficult to explain the insertion of p. I. subst., the radiating warmth of the sun: *epelaqre gitime raban-rearjadmeredo*, lie down in the sun, if thou feelest cold and feverish.

II. adj., with *tađaq*, a spot whereon the sun shines pleasantly: *epelaq tađadre duhine*

III. trs., (1) of the sun, to shine on a certain spot: *abuq racae epelaqkoda*. (2) trs. caus., to expose smb. to the grateful warmth of the sun: *ne hon epelaqime, purage rabantana*.

IV. intrs., (1) prsl., (a) of the sun-shine, to warm: *nādoe epelaqkeda. kã rabantana*. (b) of a certain spot, to be warm on account of the sun-shine: *apeq raca epelaqlana*. (2) imprsl., to feel the grateful warmth of sunshine: *epelaqjaina*.

epelaq-en rfx. v., (1) to sun oneself, to bask in the genial warmth of sunshine: *iminango epelaqenme, kamitem, do not bask in the sun more than that, go to work now*. (2) of fowls, to bask in the hot sun in the middle of the day: *simko epelaqentana*.

epelaq-q p. v., of a certain spot to get warm on account of the sunshine: *apeq racatq epelaqlana ci? epelaqge, epelaqleka* adv., with *jeleq*, of the sun, to shine so as to warm genially: *epelaqge ađri jeleoa*.

epelom, ependom, ependora Has. occurs in the cpds. *buruepelom* and *piriepelom*.

epelom jalte, ependom jalte, ependora jalte subst., *Pimpinella Heyneana*, Wall.; Umbelliferae,—a herb, 2-4 ft. high, with leaves 1-3 times tripartite and umbels of white flowers.

epem-cepeđ repr. of *em-ceđ* which

must be carefully distinguished from *emced*, to pass over or leave out smb. in a distribution. In the present opd. *ced* is a syn. of *em* or *om*, which is now no longer used alone but occurs still in songs and sacrificial formulas with the meaning of giving, offering. It means ltly., to give and offer to each other; its current meaning is to trade, to buy and sell. It comes from the days when trade was carried on by exchange of wares. Among the Mundas those times are not far away, and even nowadays this kind of trade survives to some extent.

epemceped bitl wares, merchandise.

epemcepedtanl sbst., a merchant, a trader.

epem-jopem, opom-jopom syn. of *emojomq*.

epem gharl, ðon gharl (*epeon*, adj.) an alarm clock.

epera-epore var. of *epegeropore*.

epera-sepeged syn. of *epegeropore*.

epera-ipirl var. of *eparaipiri*.

epontam Has. syn. of *buruepelom*.

era syn. of *kuri*, sbst., woman. In Has. it has a disparaging meaning, except in the cpds. *buriera*, matron; *garinera*, stepmother; *hiliara*, elder sister-in-law; *kiminera*, younger sister-in-law; *Nage era*, a spirit so called: *nido* Turku era.

era-irl var. *iririx*.

era and derivatives, Has. syn. of *ager* and derivatives, Nag.

era-sendera syn. of *holoð*.

ere I. sbst., (1) the name given to the three woodpeckers found in Chota Nagpur: (a) *haram ere*, *maraz ere*, the Golden-backed Woodpecker, *Brachypterus aurantius*. (b) *kabra ere*, the Yellow-fronted Pied Woodpecker, *Liopieus mahrattensis*. (c) *kuriq ere*, the Pygmy Woodpecker, *Lyngipicus hardwickii*. (2) a particular omen or omens in general: *en eredo* *kā* *Lairuapoa*, that omen cannot be mended; *ere* *kā* *baijana*, the omens were not favourable. In the meaning of omens in general the jingles *erēcēřē*, *erēuri*, *cēřēuri*, *horapari* are often used.

II. trs, to affect with an omen, to cause an omen: *miad karenca edkage erekedlea*.

ere-q p. v., to get affected with an omen: *kuri lel senqtanre edkagele erejancile ruarjana*, *duamni bāri hal uduhmentee senqjana*.

e-n-ere vrb. n., the complexity of the omens: *ne korakupikina hijusenqre enere erejana*, *baiua oi kā baiua meneq sala kā dariqtana*, in the visit and return visit to consult the omens about the marriage of these two, the omens were so complex that it is impossible to say whether they were favourable or not.

erea-haku Nag. sbst., a river fish, 4-5" long, with bitter flesh.

ere-cēřē, **ere-lařum** syn. of *cēřēuri*.

ereaga (Sad.; Or. *hereng* *heck'ā*, harshly, rudely) I. abs. n., untractableness, churlishness, boorishness, savageness: *ne hořoq ereaga cilekate hokaoa?*

Ereṅga-Munḍa

II. adj., untractable, churlish, boorish, uncivilised, savage, wild: *ereṅga* hoṛoko akoṇ monēge monē, *jetaṅ kajite kako sōjcoa*, a wild fellow follows his own caprices and does not listen to anyone's advice. Also used as adj. noun.

ereṅga-n rflx. v., to act in an untractable, uncivilised, savage, churlish way: *aminṇa alom ereṅgana*, *sōjenme*, do not be so untractable, do as thou art told.

* **Ereṅga-Munḍa** or **H-ereṅga-Munḍa** also called *Ho-Munḍa* in Biru and Gangpur, *abst.*, name of a numerically very small branch of the Munḍa race, now found in small, wretched settlements on or near forest-clad hills along the borderlines of the Kolhan, Gangpur and Biru. Such frontiers are to their taste because they can there easily disappear into neighbouring districts or feudatory states when they are wanted by the police. For they are considered and treated as a criminal tribe, and in British territory their settlements are occasionally under the surveillance of armed police constables. In a corner of their huts, opposite to the front door, there is a small concealed hole through which they slip out if the police enter for search. About the middle of last century they came in gangs from the Kolhan to raid the Gangpur and Biru estates. That is why there they are still known only under the name of *Ho-Munḍako*. In more recent times they still occasionally collected

Ereṅga-Munḍa

such looting gangs recruited from a number of their isolated settlements, into which the members disappeared again immediately after their robberies, so that it was exceedingly difficult to seize the criminals and to convict them. It is said that in such expeditions they did not shrink from cold-blooded murder, arson and oppression of women. Since the better organization of the police in the feudatory states they are so hardly pressed and find their trade so dangerous, that most of them are settling down as earthworkers and even as cultivators. They were believed to speak a language of their own. Hence when Sir Grierson was preparing his linguistic survey of India, two of them were, at his request, brought to me in Sarwada by a policeman, and I was asked to find out something about their language. When I examined the sentences I had taken down, it became evident that the pretended language was nothing but a hindi dialect where a particular syllable was intercalated, so that when speaking fast their talk was quite unintelligible. It was a thieves' language they used when talking before others. Their ordinary language was Mundari. In the northern and wilder parts of Kolhan, such as Bonai and Saranda, they have been gradually crowded out by the Hos and partly also by the ordinary Mundas of the Chota Nagpur plateau. Since they are believed to have been the original

settlers in those parts, the Hos there always try to get an Erenga Munda as sacrificer for their villages according to the general belief that original settlers alone can satisfy the spirits of such places. Any individual of the race will do for the purpose. This is the more noteworthy because they are shunned by all and considered as outcasts on account of their evil reputation.

It is very difficult to elicit anything definite about their history and their religious and social customs from the few individuals one comes in contact with. One of them told Fr. Th. Lambot S. J. that their old men know very little about their own history. They say that their ancestors came from the Biru side, passed through Nagra, reached as far as Saranda and Bonai and that now they are retracing their steps to Nagra. The informant had seen Erenga Mundas' burial stones in three places of the Nagra district and in Tirilpos near Saranda. He had been also to Kaira in the Bonai, the only place he saw, where the Erengas are still living in their old style, tilling only a few uplands and living mainly on jungle produce and pilfering. The settlement had two armed policemen quartered on them.

He said that they are divided into exogamous clans like the other Mundas. In addition to clan names used by the ordinary Mundas he named the following: *Sowai*,

the kernel of the mahua fruit; *Bur*, intoxication, the effect of liquor.

Their food restrictions are very severe. They will eat neither with non-Erengas nor with Erengas of a clan different from their own, nor will they eat even with the family into which they have given a daughter in marriage.

Their religious system is apparently much the same as that of the ordinary Mundas. In addition to the ordinary bongas, the informant named also *Hitubonga*, the village bonga. They have a sacrificer called *pahār*.

They seem to have remained free from the belief in witchcraft.

When a young man has made up his mind as to the girl he wants to marry, he goes with a number of his companions, all armed with bows and arrows, to waylay her and carry her off by force to his own place. When the parents of the girl have found out her whereabouts, they go to negotiate with the parents of the groom about the price of the bride. This consists of all kinds of domestic animals: fowls, sheep, goats, pigs, cattle. It is said that up to one hundred animals are sometimes paid. After a birth the whole family is considered unclean until the day of *cafi*. On that day a white fowl is sacrificed and the mother is made to drink of its blood.

They burn their dead. A bullock, destined to be brained as soon as the corpse is reduced to ashes, is

tied close to the funeral pyre. It is a good sign if the animal bellows during the cremation, it means that the soul of the deceased rests in peace.

They never call themselves Erenga Mundas. Now that they take to a settled life they try to pass themselves off as ordinary Mundas. Though they are so particular about not eating with non-Erengas, they will eat food cooked by Lohars.

Of late some of the settled Erengas have become Christians.

ere-sala, ere-urī syn. of *cêrêurī*.

Ergat sbst., name of a clan of the Mundas. See *kīli*.

erā, rā Has. var. of *endā, dā* Nag. but only as aff. : *kuraṇṇatam* ; *kula-erājana* ; *senṇṇajanae*, *goṇṇalanæ*.

Eṇḍā-bōṇḍa syn. of *Borāḍa-bōṇḍa*, sbst., the ghost or spirit of a drowned person.

erage adv., very, very much, in a high degree : *eragem* daṇileka nekanakom lagatīnakana, thou hast undertaken such things as if thou wert able to do very much.

era-irī (Sad. *irā irī* ; Or. *erā irī*, vying with one another) syn. of *upāraupāre*, I. sbst., the act of bidding for the highest : ne urī moḍhisīḥ gononlena, *erairite* moḍhisiturūi ṭakatee kirinjana, they asked 20 Rs. for this bullock ; on account of the bidding it was bought for 26 Rs. (2) emulation in the show of strength, wits or knowledge : *erairite* nampirā sānkinā gōḷā, nādo barankinā maēanakinā hasuḍḍakinā.

II. trs. caus., to excite to bid for the

highest or to emulation : *erairiked-kīṇako*.

III. intrs., to bid for the highest, to emulate : *erairitanakinā*.

erairi-n rflx. v., to bid for the highest, to display strength, etc., in emulation : aloṇ *erairina*, ne urī geṭṭakateko omia.

erairi-ḡ caus. p. v., to be excited to bid for the highest or to emulate : aloṇ kajitekinā *erairijana*.

erairige, *erairitan* adv., with *rikan* or *lagatīṇ*, same meaning as rflx. v. : ne urīḷ kiri lelte kirīṇako *erairitan*ko rikantana, seeing the fatness of this bullock the buyers bid for the highest ; *erairige*kinā lagatīnakana, they are trying to surpass each other.

ere (Sk. *cur* ; H. *cor*, thief) used in Gangpur as var. of *kīrī*, *kīrī*.

erel-berel var. of *beḍelbeḍel*.

erēr trs., to turn aside, to parry, to avoid, to dodge : *ererberakīṇne*.

ēsa distributive adv., seven times.

esan, osan (Sad. ; H. *āsān*, convenient, commodious) syn. of *jaman* and contrary of *jatiḍ*. This word whether or not accompanied by the intrg. particle *ci*, is used only in ironical intrg. phrases intended to convey just the contrary of their literal meaning. I. trs., ltly., to do smth. little, sparingly, i. e., to do it much : ciminuṇ haikom goēḷḍ-koḷa ?—Purḍo kā, moḍ kaluge.—Anadom *esanleḍkoḷa* ? How many fishes didst thou catch ?—Not many, only one leaf plate full.—On the contrary, is it a few thou hast caught ? (i. e., on the contrary then thou

hast caught many, in that case do not say that thou hast caught but a few).

II. intrs., litly., to do smth. little, i. e., to do it much : *cimin hořoko bijulea*?—Barhisilekage.—*Anadoko esan/ena ci*? *ainado gel hořoreo isuin* menjada, how many people have come?—Only some forty.—On the contrary, is it in small numbers they have come? (i. e., in that case do not say that only forty have come), if even only ten had come, I should call it much.

III. adv., little, in a small way : *birhora esēkargee senqjana mente aīunleđci esan/ie urūkođma*? Hearing that thou hadst gone alone through the forest, was it little we were anxious about thee? (i. e., we were very anxious about thee); *miađ gai mahara esan ciř padakja*? *bařin-terjanae*! Was it a little kick a cow gave to the cowherd? He was thrown on the ground! (i. e., a cow gave such a kick to the cowherd that he was thrown on the ground.) *osane padařam menjada*? *bařin-ter-ljae dara*, thou sayest that she gave him a little kick? But surely, with it she threw him right down on the ground! *esan/ie* (or *esan cite*) *landakeda*? *kōēkōētan*! Did we laugh little? (i. e., we laughed very much) we laughed for a long time; *esan* (or *esan ci*) *lanandale landakeda*? *lāřko hasu-terkeđlea*, did we laugh a little? (i. e., we laughed so much that) our sides ached.

N. B. These ironical intrg. sen-

tences with the adv. *esan*, have the same meaning in both the affirmative and negative constructions and they may always be replaced by affirmative categorical sentences with *isa*, an adv. derived from the II. *aisa*, and meaning : in such a way : *isale landakeda*, *kōēkōētan*! We giggled so much that we were out of breath.

esandī Has. (Sad. *saiř*) syn. of *řhađi* Nag. I. sbst., the shaft of a plough (Pl. XIII, 1, D).

II. trs., (1) to make into a plough shaft : *ne darubu esandīia*. (2) to fit a plough with a shaft : *naēal aūribu esandīia*.

esandī-ř p. v., (1) to be made into a plough shaft. (2) of a plough, to be fitted with a shaft : *naēal kā esandīakana*.

esandī-hora sbst., the socket of the plough in which the yoke shaft fits.

*Note the following superstition : *esandī tusinakanre kuřikomente naēal kure esandī kare kařaba saba-kadī juřin manaakana, urīkina naēal tolakanre cahe ladiakanre haro kā lagatiņa, enarř garate đa kao gamaca*; *gara kařaōmentedo en kuři miađ urīřko ararāia orř misa cahe barsako sinbiurřa*, once the shaft has been fitted on to the plough women may no more touch either the plough, the shaft or a man who has his hand to the plough, neither may she drive a pair of oxen which draw the plough or carry the plough inverted and resting on the yoke as is done on the

way to and from the field; the punishment consequent on this would be want of rain. To avoid this punishment they put that woman to the yoke with a bullock and make her draw the plough for one or two turns.

esan-tesan, ēs-tēs (Sad; Mt. *asentasen*; II. *āsūn*) jingle of *esan*, *osan*, used only in negative or intrg. sentences, I. adj., with *hoŋo*, a man easy to deal with, a man of little account: *nido esantesan hoŋodo kū, okoniŋo laŋai monēkedree hialanagūta-giŋia*, he is a nasty customer, when once he has made up his mind to make a lawsuit against someone he will reduce him to nakedness, i.e., he will not leave off until his adversary is reduced to abject poverty; *ēstēŋe cim aŋkarjaia?* Dost thou consider him of no account?

II. trs., to treat leniently, to let off easily: *gopoŋ hobajanre kale esan-tesanmea*, if it comes to a fight we shall not spare thee.

esantesan-en, ēstēs-en rflx. v., to act with measure: *ne hoŋo ili nūrekae ēstēsena*, when he gets beer to drink he knows no bounds.

esantesan-ŋ, ēstēs-ŋ p. v., to be treated leniently, to be let off easily: *jaribanajan ŋonjokōre kam ēstēsosa, iduuro soben urikojām akirinacabakoa*, if thou be fined thou wilt not come off easily. Who knows but that thou mayest have to sell all thy bullocks.

esantesante, ēstēsle adv., easily, for a small cause: *esantesante ne hoŋo*

kae lagaoa.

eseđ (Sinh. *asaŋutu*, displeased; perhaps from II. *a* plus *saŋtushŋla*, discontentment) weak form of *asadi* satiety, disgust, I. abs. n., displeasure, resentment: *eseđ namkja*.

II. adj., (1) with *kaji*, resentful words, in entrd. to *eseđŋ kaji*, words liable to be resented, displeasing words: *eseđ kajii kajikeda*. (2) with *hoŋo*, a person inclined or apt to resent, in entrd. to *ēseđ hoŋo*, a man who is wont to say displeasing things.

III. trs. caus., to excite resentment in smb.: *eseđkjakō*.

IV. intrs., (1) prsl., to feel resentment, to be displeased: *misaina kajila anadoe eseđjana*, I said it but once and he took it amiss. (2) prsl., with inserted ind. o., to feel resentment against smb., to be displeased with smb.: *eseđadŋleac*. (3) imprsl., to feel displeasure or resentment: *eseđjaia*.

eseđ-en rflx. v., to take it ill, to resent, to take in bad part: *niminan kajimente alom eselena*, do not take to heart things of so little consequence.

e-p-eseđ repr. v., (1) to feel resentment against each other: *cinŋamento-ben epeseđkana?* (2) trs. form, to stir up resentment of people against each other: *amgem epeseđkedŋkina, salaigedanŋkina taikena*, it is thou who hast caused their resentment against each other, formerly they were well disposed towards each other. Also used sbstly. and adjectively:

nikiare maharā *epesed* nā jaked menagea; *epesed* horoko midcokoë-geko maraaca, people inclined to resent, make a mountain of a mole-hill.

esed-q p. v., (1) to be caused to resent: neaiā kajilerec *esedoa*? (2) to become resentful, angry: šeta-honkia inuainurate hupuatanlokia *esedjana* (or *epesedjana*).

e-n-esed vrb. n., (1) the extent of resentment: *enesede* *esedjana*, ne hoŋo alelō cunatamāku raŋi kačātana, he is so angry with us that he even refuses to chew tobacco with us. (2) the act of resenting: *misa eneseddole* sōnagolja, orōc *esedruarjana*, the first time he got resentful we appeased him, now he is once more full of resentment.

esedgc, *esedange*, *esedoge*, *esedgleka* adv., so as to cause resentment: *esedplekale* kajilja mendo bulrāte kae mundikeda, we spoke to him in such a way that he would have resented it if he had not been drunk.

esed Kera. (Cfr. *kesed*) trs., to hedge in, to fence off.

esed-q p. v., to be surrounded with a hedge, fence or wall.

esed-biur trs., to surround with a hedge, fence or wall.

esednj noun of agency, a resenter: *esedko* nimirā kajio kako sātinādarja, resenterers will not bear even trivial talk like this.

esëkar, **eskar** I. adj., lone, one alone: *eskar* hoŋo nekan kami kae cabadarja, one man alone cannot finish such work; *eskargeaiŋ*, I am alone.

II. trs., (1) to isolate, to abandon smb., to keep aloof from smb.: hagako *eskarkijāna* mento kaiā darjana, I did not succeed (in the lawsuit) because the brethren (i.e., the co-villagers) abandoned me. (2) of several people, to do smth. against a man who is alone: goŋoŋ-tanreko *eskarkijāna* (or *saŋagikijāna*), they fought all of them against me alone, they attacked me when I was alone. (3) to do smth. against one man only: *saŋagigelo* *gunaakaŋ* taikena, gomke sajairec *eskarkijāna*, many of us had committed the fault, the master punished only me.

III. intrs., to be alone: ne bir-horare *eskarre* boro, one fears to go alone through this forest; ne kamiro janaōia *eskarlana* cnamente kā cabatibotana.

esëkar-en, *eskar-en* rlx. v., (1) to undertake smth. alone: alom *eskarena*, gatiko namkom. (2) to keep aloof from others, not to associate with others: *esëkaren-tanacmente* kale sukuia, we do not like him because he keeps aloof from us.

esëkar-q, *eskar-q* p. v., to be isolated or abandoned, to have no companion for a journey or no assistant for work: *eskaratanaiŋ* karedoia senŋteŋ honara, I would go if I were not alone.

esëkar, *eskar*, *esëkarge*, *eskarge* adv., alone: ako *saŋagigeko* taikena, aiŋdo *eskargeŋ* taikena, they were numerous but I was alone; *eskar-geŋdo* kae darja, he will not be able to do it alone.

eṣkar, eṣkar, sekar, with or without the enclitic *ge*, postp., only : *ena eṣkardo kā*, not only that ; upon hoṛoko *eṣkargeko* hiḷuakana, only four men have come ; *ne bangala bai sekarē* baikeda, he only made this bungalow, (he never lived in it).

eṣṭkarni, eṣkarni, prnl. noun, one who is alone : *eṣkarni* kami-detaḡaḡe, *kae cabadaḡa*.

eṣṭkarrḡe, eṣkarrḡe adv., on account of being alone : *eṣkarrḡe* *ne kami kaina cabakeda*.

eṣṭkarre, eṣkarre adv., alone by oneself, in a place where one is alone : *eṣkarree* dubakana ; *eṣkarre* taḷkendipili seḡeḡe uiḡjancii goḡjana.

eṣṭkarte, eṣkarte also with the enclitic *ge*, adv. of manner, by oneself alone : *eṣkarṭegeḡ* cabaakada.

esel I. abs. n., fairness of skin in Indians, i.e., light brown skin colour : *ne hoṛo hendeo banoa, eselo banoa*, sunumpur menḡ, he is neither fair nor black, he is between the two. The colour of Europeans is called *pundṭ*, white.

II. adj., of a light brown skin colour : *esel hoṛo hiḷutana*.

III. trs., to call smb. fair : *lelsabaakanae, hendegeac, moṭaitepe eseljḡia*, he has been seen by everybody, he is black, you call him fair knowing that he is not.

IV. intrs., to become fair : *ne hoṛo songkote ultana, enamentee eseltana*, this man protects himself against sun and wind by means of tailor made clothes, that is why he becomes fair.

esel-en rfx. v., to cause oneself to become fair : *sabunte repareḡato eselen sanajḡia, enrebolees eseloa ci* ? He wishes to become fair by washing and washing himself with soap, even so will he succeed ?

esel-g p.v., (1) to become fair : *Bilaṭte senḡre hende hoṛoko tutu-kunteko eseloa ci* ? (2) to be born fair : *iniḡ honko soben 'eselakana*.

e-n-esel vrb. n., the degree of fairness : *enesele eseljana, jarom sosodo parkare taṭnka*, he is so fair that the colour of a ripe *soso* fruit cannot be compared to his colour.

eseloḡe, eseloḡeka adv., so as to become fair : *hokanme, eseloḡe ci reḡan sanajḡma* ? Stop, dost thou want to bathe until thou becomest fair ?

eselni prnl. noun, one who is fair : *eselkoḡ hoṛmore kuḷaḷuḡa rokage lelurumo*.

eser-eser var. of *asaḡasḡ* in all its functions.

eser (A. *hazr*, seclusion, forbidding) I. adj., with *ṭaḡaḡ*, a place which is occupied though the occupant is momentarily absent : *eser ṭaḡaḡre alom duba*, do not sit on a place which has been occupied by someone else.

II. trs., (1) of inan. os., to occupy, cover, fill a place : *ne simān purḡedo buru eserakada* ; *ne bakri maraḡe taḷkena, nḡdo oṛḡ eserḡeda*, enate bakri huṛṭajana ; *mogol-bandhire purḡ ṭaḡaḡ bir eserakada*. (2) of liv. bgs., (a) to take possession of, to lay hold of, to appropriate either in fact or virtually by

a contract or by the acceptance of a promise: ne piri jetaäre kã parcaa-kana, abu *esera*, this high ground is not written on the deeds of any one, let us take possession of it; ne setahon kako *eserakiredo* omainape, if this puppy has not been promised to anyone, then give it to me. (b) to take or occupy a place or spot: Ranci sahar Munda-Uraa, jatiko ruraŋgeko *eserakala* ei Diku jatiko? Is it the Mundas and Oraons or the Hindus who mostly occupy the town of Rancehi? (c) to crowd out smb.: uriko *eserkeŋla*, manditumente eŋa oraŋe baiakada; tisira kupulko *eserkeŋla*, enamente tara eŋale gitile sinkena. (3) of a spirit (a) to occupy a place, to dwell in a certain object: ne darnko boaga *eserakala*, kã m̄a lagatinaa, a spirit dwells in these trees, it is not allowed to cut them. (b) to take possession of smb.: boaga *eserlekore* hoŋoko baluua; deŋrãko rungtan-dipili boaga *eserkoa*, when the witch-finders are in a trance a spirit possesses them. N.B. *Eser* with *boaga* as sbj. is to be carefully distinguished from the epd. *boagaeser*. *eser-g* p. v., (1) of a place, to be occupied, covered, filled with smth.: ne simãn purãtedo burute *eserakana*. (2) to be taken possession of, to be appropriated: ne piri *eserakana* ei? soben setahonko *esercabajana*. (3) to be inhabited by: Ranci sahar Munda-Uraa-ko-tedo purã kã *eserakana*, mendo eŋa jatikote. (4) to be crowded out: tara sakrament pãpte *esera*, some

of the sacraments are crowded out by sin, i.e., may not be received by people in a state of (mortal) sin; urikotea *eserakana*, duŋ kainã, itujaɖa, the place is full of bullocks, I find no room to sit down.

e-n-eser vrb. n., (1) the amount of things taken possession of: ne hoŋo eŋrãdaruko *enesere* *eserkeda*, alado okoni miaɖ, okoni bariade namakada, that man has taken possession of the lac trees to such an amount that we have got each only one or two. (2) the appropriation: misa *eneserdoko* rãŋia, ora *eseruara* kãjãe dapia, the first time he took possession they ousted him, maybe he will not be able to retake possession of it. (3) the thing appropriated: eŋrãdaru aĩŋa *eneser* geŋaleka taĩkena, haŋakoina haŋita-taɖkoa, I had some ten lac trees of which I had taken possession, I have given part of them to my co-villagers.

III. *Eser* is affixed to certain nouns like *kora*, *kuri*, *munda*, *masũtar*, etc., and to certain prds. like *boaga*, *kami*, *kaji*, etc., forming epd. trs. prds. which mean: to oust smb. from his function or proper work, or to discharge a certain function so badly that it were better filled by another.

eser-caba trs., to take possession of everything, to occupy every place: soben doɖadope *esercabataɖa*, okoã-kole m̄a? You are already baling out every pool (to catch fish), where shall we now bale out?

esercaba-g p. v., to be all taken pos-

session of; of places, to be all occupied.

eser-jom intrs., to take possession of smth. or occupy a place for one's own advantage: paṭi bilakana, ju, apanapan gititāḍ *eserjompe*, the mats are spread, go and choose a sleeping place each for himself; apanapan gititāḍko *eserjomjana*.

eser-sarē trs., to leave over in the appropriation of things or in the occupation of places: miado kape *esersarēluda*.

esersare-gg p. v., to be so left over.

eser-maraṭ trs., to be the first to take possession of smth. or to occupy a place: aḡgee *esermaraṭlā*. *esermaraṭ-g* p. v., to be first taken possession of or occupied by smb.: ne goṛa aleḡ tatakoṇte *esermaraṭakana*; piṛidisumre maparaḡ daruko hoṛokote *esermaraṭlena*, tisiṇagapa dikuko ambalaḍkeda.

eser-sida syn. of *esermaraṭ*.

esi, si Nag. var. of the aff. *asiḍ*.

eskar, **eskarraṭe**, **eskarre**, **eskarte** vars. of *eṣkar*, etc.

ēspēs imitative of what seems to the Mundas to be the prevailing sounds in English, I. adj., with *jagar*, the English language. Also used as adj. noun: *ēspēs* kairā ituana, I do not know English.

II. trs., to speak English to smb.: *ēspēskeḡleae*.

III. intrs., to speak English: *ēspēsjadakirā*.

ēspēstan, *ēspēste* adv., with *jagar*, to speak English.

ēstēs var. of *esantesan*.

eta (Sk. *lamu*, small) I. abs. n.,

thinness: ne kuḍlamṛa leserdo bēs-gea mendo *etaṛ* kairā sukuatana.

II. adj., (1) thin, fine, in contrd. to *ibil*, thick: ne sakam *etaṛgea*, ibilnoairā namtana. (2) slender, slim: *etaṛ* hoṛo; *etaṛ* hoṛomōten hoṛoko kako usuakanreo hoṛōmore jilu huriṇṇage taṇa. (3) spread out thinly: *etaṛ* baba sekeṛage rōrooa. (4) loosely woven: *etaṛ* lija. (5) thinly planted, thinly sown, thinned out: *etaṛ* babako tuḍkeḍei losoḡru-aṛka, let the rice-plants which have been planted too thinly be pulled out and the mud be ploughed again. (6) sparse, scant, not numerous: *etaṛ* jōkole goḍcabakeda. (7) weak, diluted: *cā etaṛgea*.

III. trs., (1) to make thin or thinner: takūtako *etaṛpepe*; nūeado! bar kaṭṭuterpe ibiljada, make the planks thinner; look! You make them fully two inches thick. (2) to spread out in a thin layer: baba *ueme*, rōrotabōka. (3) to plant thinly: babako alope *etaṛez*. (4) to thin out: aleḡ baba kulaḡ *etaṛkeda*, the hare has thinned out our paddy (uprooting the plants in order to eat the stems). (5) to weave loosely: perāḡ ne lija purāḡee *etaṛlā*. (6) to dilute a liquid, make it weak: *cā musinao kam etaṛgea*, lolotorsage kam donjada, thou never makest the tea weak, i.e., thou always makest the tea too strong, thou dost not take it from the fire as soon as it boils.

IV. intrs., (1) prsl. to get thinned by dying out: kanṭara purāḡe jōlena, bornōtege *etaṛtana*; ne birra daruko goḡte *etaṛtana*. (2) imprsl.,

to find a liquid too thin or too weak when drinking: *tisira kirinauled toado etarakiña*, holaga dibooboge taikena.

etan-en rflx. v., of people, (1) to make themselves less numerous: ne hature horoko purage menakoa, Asam sengeteko *etarentana*, the population of this village is thick, it becomes thinner through emigration to Assam. (2) to place themselves less close to each other: *etarxenpe*, purā japapape pantiakana.

etan-ə p. v., used in all the meanings corresponding to those of the trs. and the prsl. intrs.: ne baba roatanre purage *etaxjana*.

e-n-etan vrb. n., the extent of thinness in all the meanings of the trs., the intrs., prsl. and imprsl., and the p. v.: *babale roarikajia*, *enetanre* *etankeda*, *aminan etando jetae kae kajitada*, we made him plant rice seedlings, he planted them so far apart that nobody could approve of it; *enetan etankiña*, *garadaleka atakarjana*, I found it so weak that it seemed like mere water.

etarange, *etaratan*, *etarage* adv., thinly, in a thin manner: *etaragee* *halkeda*; *baba etarage tasitam*; *babako etarageko roakada*; *etarage atkarkina*, I found it much diluted; *etarage pantinpe*, place yourselves at a certain distance from each other; *etaragee gamajada*, it rains with drops far apart.

etaragee, *etahaleka* adv., so as to render or so as to become thin: *daru etaragee laepe*; *etahaleka sutuipe*; *mered etaragee daleme*; *etaragee*

kulae jomkeda; *kantara etaragee borađjana*; *etaragee Asamteko senqjana*.

V. As adverbial affx. to prds. it is syns. with *etarage*: *godetan*, *gozetan*, *jometan*, *laetan*, *sengetan*, etc. etc! var. of *ate*!

etc! var. of *ate*! As under *ate* several functions of this word have been omitted, we complete the description here. *Ete* and, less often, *ate* are also used as interjections when one begins to feel a sensation in the body. The imprsl. prd. may stand *ad libitum* in the prst. or past ts.: *ete!* *la[hasujaina]*, by Jove! I am getting stomach-ache; *ete!* *rabarakina*, by Jove! I begin to feel cold. When no prnl. sbj. is inserted, the prst. ts. is used: *ete!* *rabarantana*, by Jove! How cold it is! *ete!* *enka soantana*, by Jove! What a stench! N. B. When the people calling or speaking or the animals crying are two or several, *etekin*, *eteko* are sometimes used in Nag. instead of *atiko*, *itiko*. When the people or animals producing other noises are plainly several, *ateko*, *atiko*, *eteko*, *itiko* are used as interjections.

ete, *ate* adj., just heard or now heard: *ete kaji okoe udubadko*? Who has told them what they have just repeated? *ete taka okoreko namla*? Where did they get the money of which he speaks? *ete horoko okoeteko*? Who are the people we hear (speaking, coming, etc.)?

eteleka, *ateleka* adv., as heard now or just now: *ateleka alom erakoa*,

do not give them a scolding like the one we have just heard; *eteleka* alom landia, do not be lazy in the way we have just heard described. In songs, generally, one person addresses another, therefore in songs *eteleka*, *eteleka* means as thou hast just spoken: *eteleka* alom kajia, do not speak like this. Such is the meaning also in ordinary conversation when the person who spoke last is addressed.

etelekan, *etelekan* adj., such as we have just heard: *etelekan* crata dinaki aŭmoa ne hature, scoldings like this are of daily occurrence in this village.

eteq, *ateq* prnl. noun, the thing just heard: *eteqdo* ciulaŭ kaina aumakada, I never heard about the thing he mentions.

etenĭ, *atenĭ*, *atinĭ*, *itinĭ* prnl. noun, the one just heard, no distinction being made whether his voice has been heard or only his step or some other noise made by him: *etenĭ* okoe tani? Whom did we hear? Who made this noise?

ĕte Nag. **ĕte** Has. affx. I. Used of space, *ĕte* denotes motion away from a particular, clearly defined place or object and in this function it yields definite locative cases, meaning from, out of, in their strict spatial meaning. In this function this affx. is limited (1) to words primarily denoting places or spaces, such as common or proper names of countries, towns, villages, dwellings, etc. (2) to nouns denoting both liv. bgs. and inau. os. there and

then considered as receptacles, supports, etc.: *Ranciĕteko* anla; *bi-ĕle* niruruala; *sadomĕtee* uiglena; alu *seŭge ĕte* urumatam; cauli *kanciĕle* dultam; nea sobena *mejĕte* iditam.

N. B. (1) Though the use of epds. in *ĕte* as intrs. prds. with inserted prnl. subj. be theoretically correct, it is never met with in practice. (2) Words denoting eating or drinking utensils take the affx. *re* or *te*, when they stand as ind. os. to *jom*, to eat, and *nũ*, to drink: *pialare* nũ or *pialate* nũ; ale Hoŕoko *kalyrele* jojom. (3) In the expression: to read from a book, *kitab* takes the affx. *re* or, more often, *ra*: en *kitabra* modbar hatia paraŕumane. (4) The preposition *from* is rendered by the affxs. *re* or *ĕte*, *ĕte*, in the expression, to hear or be audible from a place or spot: *Ponaĭgara* perĕjanre *Sarwadare* aŭmoa.

II. Transferred to the moral sphere, it is affixed to words denoting liv. bgs. not there and then considered as receptacles or supports, to denote a privation of, a parting with; in other words, it is affixed to words denoting liv. bgs. when they stand as ind. os. to the prds. to get, receive, buy, take, steal and syns.: *iniĕterq* namla; *amĕte* kaina telaea; *Samuĕteko* kumburula.

III. Use of time it is affixed either to advs. of time such as *maha*, last year, *hola*, yesterday, etc., or to nouns denoting divisions of time such as *sirma* year, *candy*, month. Then it means: since, ever since, for so many years or months past:

holačte bangaia ; en *hulačate* kakia cperajana.

N. B. (1) When it is desired to specify both the first and last moment of a period whether past or future either *ēle*, *āle* or *taēle*, *taāle*, is affixed to the word denoting the beginning of the period, whereas the word denoting the end of it takes *jaked* or *haji*, so that both together are eqvlt. to the English correlatives from to : *tisičate* (or *tisičataēle*) gojohabi kalaa bapagina. (2) The words *re*, *kumbūru* and syns. are generally constructed with a double accusative when the object stolen is expressed in the sentence ; hence in that case the word denoting the person from whom something is taken must appear in the predicate in the shape of inserted prnl. obj.: *senhoratanko takako rēkedkoa*, they robbed the travellers of their money ; *caprasi songko holēkīa*, they stripped the chaprasi of his coat.

IV. *ēle*, *āle*, are used to form comparative and superlative degrees ; the adj. itself remains unchanged. (1) In the comparative degree *āle* is affixed to the noun or prn. which serves as term of comparison : *sadom-ēle* hati maraŋgea, the elephant is larger than the horse. (2) In the superlative degree the term of comparison stands in the plural preceded by *soben*, all : *soben iontukoāte* hati maraŋgea, the elephant is the largest of all animals.

etel generally affixed to trs. prds., to raise smth. in readiness to per-

form the action denoted by the first part of the epd. with the connotation that this action is not performed after all : *daietel*, to raise one's stick to strike ; *joaretel*, to raise one's hand to salute ; *tabūrietel* to raise one's hand to give a slap ; *tuinetel*, to raise one's bow to shoot an arrow, etc. Where the context suggests the word that ought to be prefixed, *etel* may stand alone. Both alone and in epds. it is used with the following functions : I. sbst., the act of raising smth. in readiness : *cratanlq ale mulite hijutane taikena*, *dalra etel* (or *daletel*) *lete* borokedei ruarjana.

II. trs, taking as d. o. either the object raised or the being on whose account it is raised : *asār eteleme* : *cōrē etelbarajja*. The d. o. may also be understood : *jokakeate asideme*, *etelkeatedo kā*, let fly the arrow after aiming and not after merely raising the bow.

etel-en rlx. v., to raise smth. in order to do smth. to oneself : *miad cañnabačna pūre kako omaitan taikena ente katui etelenjana* (or *hadetelenjana*) *enateko omāia*, there was a juggler in the market, they did not give him anything, so he took up a knife as if to cut his own throat, and then they gave him money.

etel-q p. v., taking as sbj. either the thing raised or the being on whose account it is raised : *seroro točementē banduku etellena*, *enlqdoe nirjana* ; *bandukte seroro etel bāri etellena*, *aūri jokailogee nirjana*, the stork

was only threatened by the raising of the gun, it flew away before the hunter aimed at it.

e-p-etel repr. v., to raise smth. on both sides in order to do smth. to each other : *qandatekia epeteltana*, they threaten each other with sticks. Also used sbstly.: *inkina epetelina nella*, *dapaldo kaina nella*, I saw them threatening to strike each other, but I did not see them strike.

e-n-etel vrb. n., the amount of readiness shown : *ni tabrimente enetelko etelkeda* (or *tabricnetelko etelkia*) *borotee latulutujana*, they lifted their hands to slap him in such a way that he stood paralyzed.

etel-ader trs., to enter with weapon in readiness (the weapon stands as d. o.) : *Keora Ladura kulalatare barcae eteladerkeqci*, *bitarree sobogoqkia*, *Ladura of Keora* entered the lair of a panther with his spear in readiness and speared the animal to death inside the lair.

etelader-q p. v., of the weapon to be kept in readiness whilst one enters : *lata bitarte barca eteladeroka*.

etel-au trs., to raise smth. whilst coming on, as if going to act with it.

etel-bier trs., often with a double d. o., to present all around smth. which is not accepted by all or of which it is not sure whether all will accept it, in cntrd. to *ombiur*, to give all around i.e., to present all around smth. which is accepted by all or of which it is sure that all will accept it : *mandi orq mosa etelbiurlekope*, offer once more rice all around to the guests ; *mar !*

mimiq cunagia etelbiurpea soben-
kope telaca ci ?

etelbiur-q p. v., (1) of smth., to be presented all around : *mandi soben-*
kota etelbiurlena ci ? (2) of people all around, to be offered smth. as described above : *etelbiurlenako*, *sobenko hokeda*, they were all offered (v. g., rice, a second time), they all said : no, thanks !

etel-botoa trs., to threaten with a raised weapon : *kauko etelbotoq-*
kom, *gangaiko cabagirijada*.

etelbotoa-q p. v., to be threatened with raised weapon.

etel-darom trs., to face with raised weapon : *kula niraujade taikena*, *kapitea eteldaromkia* *entee pacuan-*
jana, a tiger came running at me, I faced it with my axe raised, and then it drew back ; *kapiia eteldarom-*
gia.

eteldarom-q p. v., (1) to be faced with raised weapon : *kula kapite*
telidaromjana. (2) of a raised weapon, to be opposed to smb. : *kapi kulaaqte eteldaromjana*.

etel-ldi trs., to go away raising smth. as if going to act with it
asare etelidijada.

etel-keseq trs., to cut off some one's passage with raised weapon : *nesate miaq tero paromtan taikena*, *asurtele etelkeseqkia*, *enatee hisaon-*
jana, a wolf was coming this way, we waited for it with our bows raised, then it turned aside.

etelkeseq-q p. v., to have one's passage cut by people waiting with raised weapons : *tero asarte etel-*
keseqjana.

etel-uṛuṛa trs., to go out with weapon ready raised (the weapon stands as d. o) : bakṛe tēṛō kēkē-lā, oṛa bitarēte sārīa *etelururāḷa* mendo kaia lelnamkīa, a wolf was calling 'ke! ke!' in the garden, I went out of the house with an arrow ready to shoot, but I could not find the animal.

etelururā-g p.v., of a weapon, to be raised ready for use when one comes out.

eter! ter! with or without one of the afxs. *a, na, ga, hale*, etc., interjection to call attention to some offer made by a third person, or to give leave to take smth., in enṛd. to *ne!* which accompanies an actual handing over : *etera!* takae omamtana, take, he gives thee a rupee; *amā kuḷlam huṛinaloka omairame.*—*Ter!* idiime, give me thy hoe for a short while.—It is there, take it.

eter-tob! with or without one of the afxs. *a, na, ga, hale*, etc., interjection settling an agreement or the leave to take smth.: *etertobe ena kajige*, well, let things then remain so decided; *amā kuḷlam omairame.*—*Dilgeataiṇa.*—*Baiua, jū-ləkatera caluiā.*—*Etertobe!* iliime, lend me thy hoe.—The handle is loose.—Never mind, I shall use it somehow.—All right then, take it.

eto sometimes used in Nag. and sometimes also by jokers in Has., var. of *itu*.

etōār, etwār, etōār-hulān, etwār-hulān (H.; Sk. *ādityawārā*) I. sbst., Sunday : *tisīa etōār tana*, to-day

is Sunday.

etōār, etwār trs., used by Christians, to go to chapel on a Sunday : *okotā-rele etwārea?*

etōār-en, etwār-en rflx. v., used by Christians, same meaning : *senhoratante taikera, hola kale etwāren-jana.*

etōār-g, etwār-g, etōār-hulān-g, etwār-hulān-g, p.v., to become Sunday : *tisīa sanicārtana, gapa etōāraa*, to-day is Saturday, to-morrow will be Sunday.

II. adv., on Sunday : *etōār-hulān hijume*, come on Sunday.

etōār-din, etwār-din adv., on Sunday before last, next Sunday week : *etōārdine senqjina; etōārdine hijurnara.*

etom (I. *itam*, left side) used in Singbhum and Gangpur, I sbst., in the cpd. *etomkī*, syn. of *jomkī* the right hand. In Has. it is used only in songs and in sacrificial formulas.

II. trs., to pass smth. or some place, leaving it to the right : *en hatu etomeme.*

etom-g p.v., to be left to the right when one passes : *en hatu etomōka.*
etomā adv., on or to the right side.
etomāḷe adv., from the right side.
etomāre adv., on the right side.
etomāle adv., to the right side.

etom, etom poetical var. of *atom*, on the side of :

Dolan gatinare, tala Nagurite,

Dolan, saragairare, *etom* Keōjarite.

Let us go, O my friend, to the centre of the Naguri country, Let us go, O my companion, to the

surroundings of Keonjari.

etoa, **etom** poetical var. of *a'om*.

etoa Nag. var. of *itu* and *eto* in the meaning of : to ape, to mimic, but whereas *itu* and *eto*, in this meaning, are used only in epics, *etoa* may be used alone instead of the epics.

etwār, **etwār-hulaa** and **etwār-din** vars. of *elōār*, *elōār-hulaa* and *elōārdin*.

etq I. adj., other : *etq* horo, *etq* lija. Also used as adj. noun : nendo kainā, *etq* omainame. N. B. the idioms : (1) bugingee jagartana mendo inire *etq* sērā percakana, he speaks all right but he has other thoughts at the back of his head. (2) hola goŋlen kaji tisina *etq* moe-tee kajijada, he wants to change what has been decided yesterday.

II. trs., (1) with *kaji* or *moea*, to speak otherwise than before, to change one's opinion or decision : kajiko *etqkeda*; hola sobenae hēla, isinao moeae *etqjada*. (2) to do smth. in a manner different from what was intended or had been said : miad siraŋ habaŋhabaŋareŋa tuŋiaiaŋ menla, huŋialekaia *etqkeda* (or *etqkia*), I said that I would hit a sambur deer in the side, I hit it not far from there. (3) causatively : (a) to send smb. elsewhere : nereko taikena, aiŋaga *etqkedloa*. (b) to separate people, also morally : moŋ salharekina taikena, miad paŋcāl horo *etqkedkina*.

III. intrs., (1) prsl., (a) to say and repeat the word *etq*, to ask repeatedly for another : imiua *etqeme*, kama-

redo kainā kajime, ciminuam *etqetqea*? Stop asking for another, if thou dost not want anything say so at once, how many times art thou going to repeat : another, another? (b) no more to be the same as before : rapuŋrate ne gaŋtara sari *etq-luna*. (2) imprsl., to have a different impression : khasijiluko metaia-tana, jomr. do *etqigina*, they tell me that it is the meat of a gelded goat, but it has another taste in my mouth.

etq-n rfx. v., (1) to change one's place, to go elsewhere : nere alom duba mentea kajiaia entee *etqjana*, I told him not to sit on that spot, so he went and sat down elsewhere. (2) to go by another way : sanda-kahoratebu seneŋa mente kajilena, tarakodo *etqjana*. (3) to dissociate oneself from another : nī abua hagage, moŋaitee *etqjana*, he is our relative and wilfully does as if he did not know us.

etq-gg p. v., (1) of an opinion or decision, to be changed : jēbu kajikeda aloka *etqgoa*. (2) to be used or treated in a manner different from what had been said or intended : habaŋhabaŋareŋa tuŋiaiaŋ menla, huŋialekae *etqjana* (or sār huŋialeka *etqjana*). (3) to be made to go elsewhere : nereko taikena, aiŋa kajiteko *etqjana*. (4) to be made to dissociate from other people : miad kajilo goŋala, gapatere paŋcāl horoŋ kajite api horoko *etqjana*. (5) of the word *etq*, to be said or repeated : ciminŋa *etqjana*? *etq*, *etqge*, *etqange*, *etqleka*, *etqlekaŋte*

adv., in a different way : *etq'ekagee* kajikeda, he has changed his opinion or decision ; bintitanre *etqeq* urula, my thoughts wandered when I was praying ; no marci *etqleka* harada, this Spanish pepper has not the same pungency as other Spanish pepper. N. B. In Nag. *etage* is sometimes used when in Has. they would say *allage*, upsettingly, so as to provoke a new state of mind, extraordinarily : no marci *etage* harada, this Spanish pepper is excessively hot ; tisia miadia kumuledoi *etqeq* atkarkeda, last night I had such a dream that I found myself in an unusual state of mind.

etqāte, etqāte adv., (1) from a df. place other than this : *nerenkodo kā, etq'leko* hijuakana. (2) from a df. place other than the place mentioned : *Rauciāteko* hijulena ci ?—*Kāge etqāte*.

etqāte-etq, etqāte-etq also with the affxs. *ge* and *ange*, adv., ltly., from another to another, with *kaji*, to change one's opinion twice or a second time : *etq'leelge* kajikeda.

etq-etq ltly., other and other, i.e., different from each other, various ; constructed like *etq*.

etqetqāte, etqetqāte adv., from various places.

etqetagg prnl. n., various things.

etqetqikiq, etqetqiko prnl. noun, two or several different liv. bgs. : *etqetq-kiqem* jorakedkinaa, thou hast paired (under the yoke) two bullocks belonging to different pairs, not used to work together.

etqetqlekanikiq, etqetqlekaniko prnl.

noun, of liv. bgs., two or several of various kinds, sorts or classes.

etqetqra adj., of inan. os., which are in various df. places, in the various places.

etqetqre adv., in various df. places. This is also used as intrs. prd. with inserted prnl. stj. : *etqetqreckoa*, they are in various places.

etqetqren adj., of liv. bgs., who are in various df. places.

etqetqrenkikiq, etqetqrenko prnl. noun, liv. bgs. who are in various df. places.

etqetqsaq, etqetqsaqte, etqetqta, etqetq-tate adv., to various indf. places. The forms with the affx. *te* are also used as intrs. prds. with inserted prnl. sbj. : *etqetqsaqtekojana*, they went to I do not know what places.

etqetqsara, etqetqalra adj., of inan. os., which are in various indf. places.

etqetqsare, etqetqalre adv., in various indf. places. This is also used as intrs. prd. with inserted prnl. sbj.

etqetqsaren, etqetqalren adj., of liv. bgs., who are in various indf. places.

etqetqsarenkikiq, etc., prnl. noun, liv. beings who are in various indf. places.

etqetqsaten adj., of liv. bgs. who go to various indf. places.

etqetqsatenkikiq, etqetqsatenko prnl. noun, liv. bgs. who go to various indf. places.

etqetqte adv., to various df. places.

etqetqteq prnl. noun, various things.

etqetqten adj., of liv. bgs., who go

eṭaga

to various df. places.

eṭaṭaṭenkiṭi, *eṭaṭaṭenko* prnl. noun, liv. bg. who go to various df. places.

eṭaga prnl. noun, smth. else, other things. Note the expression: *mandire eṭagako ommisaliña*, they gave me poison with my food.

eṭako may be used instead of *eṭaṭaṭe* in all derivatives in which the affx. denotes rest or motion.

eṭaleka, *eṭalekate* adv., explained under *eṭa*.

eṭalekan adj., of a different kind, sort or class: *nīdo eṭalekan setage*.

eṭalekana prnl. noun, smth. of another sort, kind or class.

eṭalekani, *eṭalekanikiṭi*, *eṭalekanko* prnl. noun, people or animals of a different class, sort or kind.

eṭani, *eṭakita*, *eṭako* prnl. noun, other people or animals.

eṭare adv., denoting presence in a df. place (1) other than this: *nere baagaia, eṭare menāia*. (2) other than the place mentioned: *Rancire baagaia, eṭare menāia*. It is also used as intrs. prd. with inserted prnl. subj.: *eṭaria*, he is elsewhere.

eṭara adj., of inan. os., which is in a df. place other than this or other than the place mentioned.

eṭareṭa prnl. noun, smth. which is in a df. place elsewhere.

eṭaren adj., of a liv. bg., which is in a df. place elsewhere.

eṭareni, *eṭarenikiṭi*, *eṭarenko* prnl. noun, people or animals in a df. place elsewhere.

eṭasa, *eṭaṭa* abbreviation of *eṭasate*,

eṭa-sāni

eṭaṭate. It begins to be used also as abbreviation of *eṭasare eṭaṭare*. *eṭasāte*, *eṭasāte*, *eṭaṭaṭate*, *eṭaṭaṭate* adv., from an indf. place elsewhere.

eṭasara, *eṭaṭara* adj., of inan. os., which is in an indf. place other than this or other than the place mentioned.

eṭasare, *eṭaṭare* adv., denoting presence in an indf. place (1) other than this: *nesare bankoa, eṭasare menākoa*. (2) other than the place mentioned: *Rancisare bankoa, eṭasare menākoa*. Both forms are also used as intrs. prds. with inserted prnl. subj.: *nerekoa?—Eṭasarekoa*, are they here?—Not here, they are I do not know where.

eṭasareṭa, *eṭaṭareṭa* prnl. noun, smth. which is in an indf. place elsewhere.

eṭasaren, *eṭaṭaren* adv., of a liv. bg., who is in an indf. place elsewhere.

eṭasareni, *eṭaṭareni*, *eṭasarenikiṭi*, etc. prnl. noun, people or animals in an indf. place elsewhere.

eṭasate, *eṭaṭate* adv., to an indf. place (1) other than this: *eṭasateko senakana*. (2) other than the place mentioned: *Rancisateko kā, eṭasateko senakana*. It is used also as intrs. prd. with inserted prnl. subj.: *eṭasatekojana*, they went to some other place.

eṭasaten, *eṭaṭaten* adj., of living beings, going to an indf. place elsewhere.

eṭasateni, *eṭaṭateni*, *eṭasatenikiṭi*, etc. prnl. noun, people or animals going to an indf. place elsewhere.

eṭa-sāni, *eṭa-sāni* adv. of time, in the afternoon.

etate I. adv., denoting direction towards a df. place (1) other than this: *etateko senakana*. (2) other than the place mentioned: Rancitudo kã, *etateko senakana*. It is used also as intrs. prd. with inserted prnl. sbj.: Khuntirebu napama mente kajilena, inku Khuntite hijuln hulando ale *etatelejana* (or *etatelea*), we had agreed to meet at Khunti, but on the day they came to Khunti we went elsewhere.

etaten adj., of liv. bgs., going to a df. place elsewhere.

etateni, *etatenkina*, *etatenko* prnl. noun, people or animals going to a df. place elsewhere.

II. adv., instead of *etē horate*, by another way than this or than the way mentioned. In this meaning also it is used as intrs. prd. with inserted prnl. sbj.: hola tarado janað horateko senla, aledo *etatelejana* (or *etatelea*), yesterday some went by the ordinary way, we took another.

etaten adj., of liv. bgs., going by another way.

etateni, *etatenkina*, *etatenko* prnl. noun, people or animals going by another way.

etateē syn. of *etagg*.

etē I. sbst., used instead of *eneē*, the beginning.

II. adj., also *eneē*, with *kaji*, the first thing said about a certain question: *etē kajido okoe urunla*? Who started this subject?

III. trs., (1) to begin smth.: calupo *etēkeda* ei? (2) to start a certain subject of conversation: en *kaji okoe*

etēkedi? (3) used instead of *katir-etē*, of a spirit, to begin harming a man: Hamkar *etēkia*, singibura ðalekae laýdullena.

IV. trs. caus., (1) to touch or affect, and so start into activity: gaðe (or gaðree) *etēkina*, he touched my sore so that now it hurts me; linduacm *etēlree* biñduaa, if thou touch a myriapod it will curl up; laýdul *etēkia*, he began to have diarrhoea.

(2) to disturb and so start into activity, v. g., game, bees, wasps, a snake, a tiger: tumbuliko okoe *etēkedkhoa*? (3) to start a spirit into activity by asking his help: Burubonga gopoðre dengaleka menteko *etēia*, ltly, saying: let Burubonga help us in the fight, people start him into activity. (4) to cause people to start a quarrel: bugilekalo jagartan duranttan taikena, nĩ *etēladlene*, enate eperaa hobajana.

etē-n Has. rflx. v., to be the first observing a feast for which there is no fixed or uniform date: tisingapa mageko *etēbarantana*; apea hature jomuaðako *etēntana* oi aürige?

etē-jen Nag. rflx. v., to stir, to make a movement: goðjakanĩ *etējen* kao ðařia.

e-p-etē repr. v., (1) to start a quarrel or a fight: ne horokina cinamentekina *epetējana*? Also used (a) as sbst.: nikiare nēge *epetē* hobaoa, these two will presently start quarrelling (or fighting). (b) as trs. caus.: okoe *epetēkedkhiņa*? (c) in the rflx. v.: nēgekina *epetēna*. (d) in the p. v.: nēgekina *epetēgoa*. (2) to beat the game for a hunt. In this

meaning it is used (1) as subst. : *epetŋem* taikena ei kepesedŋe ? Wert thou in the act of beating or in that of waiting for the game, i. e., wert thou one of the beaters ? (b) as noun of agency : *epetŋeko* tebajauŋeo jetan jilura sara kã mundilena, even when the beaters rejoined us no sound of passing game was perceived. (c) as intrs. prd., with the insertion of *te*, afx. of direction) and the prsl. sbj. : tara *epetŋetepe*, tara kepesedŋetepe, let some of you go to beat, and some go to wait for the game. (d) in the rflx. v. : mōrō horobu *epetŋena*, nĩ kepesedenka, let five of us beat and this one wait for the game.

eŋe-gg p. v., used in the meanings corresponding to those of the trs. and trs. caus.

e-n-eŋ vrb. n., (1) the beginning : *eneŋŋre* oko kajĩ taikena ? ādŋe han-ŋuajũputanpe jagartana, at first what was the question ? Now you are talking at random and confusedly. This is also used as adj. : *eneŋ* kajĩdo okoe upunaŋa ? (2) the act of beginning : misi *eneŋedoko* hoka-lena, eŋa sɔmteko eŋeruatana, after beginning once they stopped, now they have begun again. (3) the work or action begun : misi *eneŋedoko* hokaleda, they have stopped what they had first begun. (4) a strip of weaving or plaiting which has been started : *eneŋ* omaipe, aŋtege kae mundĩa, give him a strip which has been begun, by himself alone he does not know how to do the work. In this meaning it is also used intrs. with inserted ind. o. : kita galana

kae ituana, *eneŋŋaips*, she does not know how to plait palm leaves; begin the strip for her, i. e., show her how to begin.

V. It is affixed to other prds. in order to form inchoatives : *hasueŋ*, to begin feeling pain ; *jomeŋ*, to start eating ; *inuueŋ*, to commence playing ; *oleŋ*, to begin to write.

eŋe-au trs., to beat game this way : oinaŋente neaŋte kape *eŋaukĩa* ? *eŋau-g* p. v., of game, to be beaten this way.

eŋe-baran rflx. v., (1) Has. to be the first here and there to observe a feast for which there is no fixed date. (2) Nag. to stir again and again, to fidget.

eŋe-coteŋ I. trs., as afx. to trs. prds., to just begin the action denoted by that prd. : ne loŋora *siueŋecoteŋjadle* taikena, dũ hijujunei kalejana, we were just beginning to plough this rice-field when rain came on and we stopped.

II. intrs., of seasons or periods only, to be just only beginning : jargĩ *eŋecoteŋana* ; jetesingĩ *eŋecoteŋana*.

e-p-eŋecoteŋ, *eŋeco-p-oŋ* repr. v., to just start quarrelling : *eŋecopoteŋena-kĩa* enteŋe hardykedkina.

eŋecote-gg p. v., in epds, to just begin being acted upon by the first prd.

eŋeŋ I. abs. n., feeling of disgust and discomfort on account of dirt, perspiration, clamminess, wetness of the body : aũri reŋan jakedĩ amaga *eŋeŋ* taingca.

II. adj., sensitive to this kind of discomfort : *eŋeŋ* horoko hũŋaleka

humujanreo k^u sukukoa. Also
used ^oas adj. noun : *ete/eko* nekan
galidmalid lija uūno kaka, people
sensitive to dirt would never put on
such a sooty cloth.

III. intrs., (1) prsl., with inserted ind. o., to produce a feeling of discomfort: nere oꝛile baitana. enă *etedaletana*, we are building the new house here, it is a discomfort to us (that it is so close to the other houses). (2) imprsl., (a) to feel uncomfortable: balbatte *etedjiğña*. (b) to feel annoyed: ne kaji hokaşpe, purăge *etedjiğña*. (c) to be moved to pity: kôçtani amă duarree dubakana, kăci *etedjadma*, miğ cipudo kam omaitana? A beggar sits near thy door, canst thou bear it? Thou dost not even give him a handful of smth. or other.

etedo p. v., (1) to get a feeling of discomfort : ne hoꝞo hupinahupia humute kae *etedoa*. (2) to be moved to pity : ne hoꝞo duarre kôẽko jai-minura herako dubakanreo kae *etedoa*.

e-n-cleq vrb. n., the extent to which one feels uncomfortable on account of dirt, etc.: *encleq* etedkja, kami hokajanlo da rati kae nūnūjana, rokagee reranjana, he felt so dirty that when he stopped work, he did not even drink, but went at once to bathe.

eled, eledange, eledge adv., with
akkar, lel, etc. to feel dirty, uncom-
fortable, annoyed : no hon bake
asiruapipe, mainuratanre eledgein
leljaja, take away the axe from
that child, I feel uneasy when I see

it playing with it; amꝑ kami oi
banoa? enanãtem dubakana,
etedgeꝝ lelãtana, hast hou no work
to do? Thou art sitting there idly
for a long time already, it is annoy-
ing for those who see thee; deakom
los.ãgea *etedgeꝝ* lelãdama.—Aĩio
etedetẽdjĩĩna, mendo reãanã pursati
kaĩna namkeda, thou art covered with
mud on thy back, it is disgusting to
see thee.—Yes, I myself feel a little
uncomfortable, but I had no time
to take a bath.

etedoge adv., so as to annoy, so as to discomfort : hokačpe aľuntanko *etedogepe* jagarijada.

eṭeḍ-eṭeḍ diminutive of *eṭeḍ*.

etę-giri syn of *hargiŋ*. trs., to drive away altogether: en kăuko *etęgiritakom*.

elegeri-g p. v., to be driven off altogether.

eteke, eteke syn. of *siddaru* (Sad. *sidi*) sbst, (1) Nag. Euphorbia antiquorum, Linn., Euphorbiaceae,—a thorny hedge plant like a small tree 15-25 ft. high, with 3-6 angular branches, very deciduous fleshy leaves and abundant milky juice. It is also called *maraz eteke*, in entrd. to *pirieteke* or *etelgara*, *Crepis acaulis*. The milky juice of the tree is injurious to the eye; it is used to catch fish which it blinds and kills, being more effective and lasting than *curen*. For this purpose the plant is crushed and thrown in the water. No fish can live in a pool which has been thus poisoned, until every drop of the water has been renewed. The juice is also used

as a purge : mixed in a raw egg it gives as many stools as there are drops of the juice in the mixture. This tree is always called *siŋdaru* in Has. (2) *burueteke* Nag. is the Euphorbia Nivulia, Ham. ; Euphorbiaceae, and is always called *eŋeke* in Has.

eŋe-koŋe (Sad. *heŋkotaek*) is used only of a slight movement of the body in a horizontal position, with the exclusion of tail and ears, and even so it is not used of dying snakes nor of small fry writhing in water nearly all bated out, in entrđ. to *eŋelpel*, used also of a slight movement in tail or ears, or in the body of a dying snake ; *peŋelpeŋel*, used of a slight movement in a dying person (and, in the rfix v., also in a dying bullock); *eŋelbeŋel*, *eŋelberel*, *beŋelbeŋel*, *berelberel*, used of the writhing of small fry in a remnant of water. Moreover *eŋeke*, when used of men, has a figurative meaning. I. sbst., (1) of bullocks especially, a slight movement in the body : *urŋ burumŋ burume hapeakana*, *jetan eŋeke banoa*, the bullock is lying so still that it does not stir at all. (2) of men, an attempt however slight, at correcting oneself : *erando isul nankeda mendo inŋre jetan eŋeke banoa*, he has been scolded many a time, but gives no sign of improving.

II. trs. caus., to provoke in smb. an attempt at correcting himself : *imin hoŋotele kajik-nŋ, enreo kale eŋekotedarŋia*, though we were so many, telling him the same, we could

not make any impression on him.

III. intrs., to stir slightly : *he urŋ kae eŋekeŋjada*.

eŋekeŋe-n rfix. v., (1) to stir slightly : *purage landia urŋle dalkia*, *mendo burumjanate kae eŋekotenjana*. (2) to try and correct one's bad behaviour : *jäimin eramireo kae eŋekotena*, however much one may scold him he does not change.

eŋekeŋe-q p. v., to be caused to make a slight movement : *jäimin dalteo kae eŋekeŋjana*. (2) to be made to correct oneself : *nekan eranakote cin eŋekeŋea*? Do you hope to prevail on me with such scoldings?

eŋel-peŋel (Sad) I. sbst., a slight movement in any part of the body whilst lying down, in entrđ. to *eŋeke*, which see : *purage hasu ci jorakana*?—Hē, *purage, eŋelpel holaaŋuŋtäte banoa*. N. B. This sbst. is also used with the components of the jingle separated by the negative disjunctive particle *nare*, and then it means : not even the slightest movement, no sign of life : *eŋel nare peŋel banoa*.

II. trs., to move slightly one's body, tail or ears, whilst lying down : *caŋlom aŋ luturkoe eŋelpel-jada*, *ne urŋj jŋ aäri senoa*, life of this bullock is not yet gone, it moves its tail and ears.

III. intrs., to stir slightly whilst lying down : *eŋelpeljeladae*; *da huŋiŋgea*, *haiko inuŋbara kako itujada*, *sebeŋebe ɖareko eŋelpeljelada*, there is little water, the little fishes can no more play about, they lie writhing in a thin sheet of

water.

eŧeŧeŧel-en rflx. v., same as intrs.: goŧjanæ cima, kae *eŧeŧeŧelentana*. *eŧeŧeŧel-q* p. v., of any part of the body, to be moved slightly: caŧlom *eŧeŧeŧelqŧana*.

IV. adv., with or without the afx. *tan*: *eŧeŧeŧeltane* rikabaŧantana, he str's slightly now and again.

eŧe-nam trs., to find game whilst beating: miaŧ kulaŧe *eŧnamliŧa*. *eŧnam-q* p.v., of game, to be raised by the beaters.

eŧeŧe, **eŧeŧeoŧ** vars. of *heŧeŧe*, *heŧeŧeoŧ*.

eŧ ŧe syn. of *eŧkeŧe*.

eŧeŧe-aŧa syn. of *ŧiriŧeŧeŧe*, sbst., *Crepis acaulis*, Hook f.; Compositae,—a dwarf dandelion-like perennial herb with milky juice and yellow flowers. Its leaves are eaten raw. The same leaves baked, or the root ground and mixed with goat's milk are taken to activate the secretion of women's milk. The root is also eaten raw in urinary complaints.

eŧeŧeoŧ var. of *heŧeŧe*, *heŧeŧeoŧ*.

eŧoŧa syn. of *kujiruŧa*, I. sbst., an answer: kulikenaina, *eŧoŧa* kaina namkeda.

II. adj., (1) with *kaji*, an answer: *eŧoŧa* kaji kã namjana. (2) with *hoŧo*, one who answers. See sentence under *eŧoŧaŧi*.

III. trs., (1) to answer: *kako eŧoŧakia*; *kako eŧoŧakeda*; *kako eŧoŧaŧia*. (2) to play with the left hand on the *ŧuŧila* guitar the accompaniment to the tune played with the right hand: *ŧuŧaŧuŧa bãrim ŧuŧa-*

ŧuŧajada, cinamente kam *eŧoŧajada*? (3) in beating the drum, to make the deep tones follow on the high ones.

eŧoŧ-en rflx. v., to answer aloud one's own question: bãrabũru hoŧo-ko akoge kulina aŧko *eŧoŧena*.

e-p-eŧoŧa repr. v., to answer each other: baria putamking *epeŧoŧana*, two doves ooo answering each other; aŧandire duranako *epeŧoŧa*, susentanredo kuŧiko duranako telaŧa, in marriage songs (which are sung without dancing), one group of men and women answers the other group which is also promiscuous, repeating the whole strophe when it has been sung by the first group, whereas in dance songs the women repeat only the end of the strophe which has been struck up by the men. In the dances of the Kera-Mundas, the whole strophe is repeated by the women: this also is called *epeŧoŧa*. (2) trsly., to play a musical instrument in turns, answering each other: mindinibõrko *epeŧoŧajada*.

eŧoŧ-q p. v., (1) prsl., of a questioner, to be answered; of words, to be said in answer: kae *eŧoŧjana*; jetan kaji kã *eŧoŧjana*. (2) imprsl., of an answer, to be given: kã *eŧoŧjana*. (3) of the deeper sound (produced with the left hand) of a guitar or drum, to respond to the lighter sound (produced with the right hand): ne dumaŧa enagaŧa baŧraŧakana, bẽs kã *eŧoŧoa*.

e-n-eŧoŧa vrb. n., (1) the manner of answering: *eneŧoŧe eŧoŧakia*, kuli-

eṭṭaṇṇi

taṇṇi padarsinauterjana, he answered so fully that the questioner was quite satisfied. (2) the act of answering: misa eueṭṭaṇṇi kae aṭṭam keḍei orṭe kajilā, as he had not heard us the first time we answered, we repeated what we had said. (3) the answer given eueṭṭaṇṇi asalge taṭkena, he gave the proper answer.

eṭṭaṇṇi noun of agency, one who answers: namināṇi kulitanre aṭṭa eṭṭa hoṭoko batapea ci?—*Eṭṭaṇṇige* baṇṇaia orṭ, okoe eṭṭama? When I ask so many times is there no one amongst you who will answer me? —There is nobody who can answer, we cannot help it.

eṭṭa, eṭṭa Nag. trs., to hush a crying child.

eṭṭa-ṭ, eṭṭa-ṭ, p. v., of a crying child, to be hushed.

eṭṭa var. of the preceding.

ḥ var. of ḥḥ.

ē, ē Has. eṭṭ Nag. I. sbst., (1) the lac insect, *Carteria Laca*: nere miad eṭṭaṇṇatana, a single lac insect is creeping here; *ēkoe* calkedkkoa, he has put lac insects on the trees. In this meaning the word is rarely used in the s. (2) stick lac. Even in this meaning the term is treated as referring to a liv. bg. In the s. it means a small piece of stick lac, and in the pl. a number of pieces miad eṭṭeṭṭa namakṇa, I have found a small piece of stick lac; *ēkoe* bepārkedkkoa, he has traded in stick lac. (3) the black lice which attack the tender pods of some leguminous plants, especially *pundi ramṇa, manal, budi, dāḍbudi*.

*Lac in its various states is distinguished as follows: (1) *ēko, āko, ēṭṭēko*, treated as liv. bgs., stick lac in any state whatever, and especially lac on the trees with the live insects in it. (2) *pukiko, puki ēko*, grammatically treated as liv. bgs., stick lac which has been abandoned by the insects. (3) *raṇṇinko, raṇṇin ēko*, treated as liv. bgs., stick lac removed from the trees and containing insects, before it has dried up and the insects have died. (4) *ariko, ari ēko*, treated as liv. bgs., the same after it has dried up and the insects have died. The first year this is called *baḷe ariko, baḷe iri ēko*; if kept longer than a year it is called *haṇam ariko, haṇam ari ēko*. These are the terms referring to the states of stick lac as long as it remains under the control of the Mundas. They are all treated as liv. bgs., so that when they occur as d. o., they must be represented in the prd. by an inserted prnl. d. o. The following are factory terms, known only to such Mundas as work in the factories or have visited them. They are not treated as liv. bgs., except the first one sometimes: (5) *cāṇṇi, cāṇṇiko, cāṇṇi ēko, dāḍi ēko*, seed lac, i.e., lac broken from the sticks, crushed and washed with water, the colouring matter (called *naḥom* by the Mundas) being partly removed. (6) *capaṇa, capaṇako*, cleaned lac, melted over a fire in a long, thin cloth bag, and strained by twisting the bag. This strained lac is pulled and extended into very

large sheets as thin as paper (shell lac) and afterwards crushed, both the sheets and the crushed lac being called *copara*. The strained lac may also be made into flat round cakes, about 4" diam. and $\frac{1}{4}$ " thick which are called *tukia*. The impure lac which remains in the bag is made into large round cakes, 1 ft. diam. and 2" thick, called *kheri*.

Lac is also distinguished according to the trees on which the insects have been reared (*cal*). These are: in the forests, *baru*, *ruta*, *kafi*, *murud*, *laramurud*, *bandunari*, *loa*, and the various kinds of *hesq*; in the villages, *ari*, *dodari*, *barazgu* and such kinds of *hesq* as are found in the villages. The insect attaches itself (*tolen*) also on the following, on which however it is never reared: *bari*, *sarjom*, *rari*. The lac reared on the *baru* tree is by far the best, fetches a higher price on the market and people take care never to mix it with lac reared on other trees. The insect itself seems to be of a special kind, as it comes out from the eggs only in December and June, whereas the ordinary insect comes out in October and May. Moreover it does not thrive on any other kind of tree, except on *dodari*, but when reared on *dodari*, it has no special market value. The lac reared on the *ruta* tree is also of better quality, but it is never kept separate from the ordinary kinds and so it has no special market value. Lac is most productive on *bandunari* and *laramurud*. The insects are

reared extensively as well in the villages as in the forests and as the product fetches often a high price, it is a great help for the poor Mundas whose fields produce rarely enough to live on. But sometimes the crop of lac fails to a great extent. The Mundas say that such is the case if there happen to be thunderstorms at the time the insect comes out of the egg or during the following month, or heavy rain during the first fortnight of its growth.

The lac on the trees looks first reddish, then it becomes white, after which it becomes again reddish and once more white. It is when the lac has become white for the third time, that it is ready (*tearjann*), and the insects lay their eggs. This is the time when the branches covered with lac are cut off and sold, a few being reserved for the propagation of the insects during the following season. The insects must be put (*cal*) on new trees or branches during the first two or three days after the eggs have been hatched, which happens about a month after the lac has become white for the third time. The lac gives two crops as stated above. When lac is put for the first time on a certain tree, the crop on that tree remains unsatisfactory for about two years, the tree must first get accustomed or, as the Mundas say, *daru sida saraq lagatinaa*.

II. *trs.*, (1) to have such or such crop of lac: *ne sirma kuh cipe*

êce-pêce

êrêakakka? (2) to stop a hole in some vessel by means of lac: caṭu êrêtupe. (3) of the black lice, to attack the pods of leguminous plants: aleṇa punḍi ramṭako êrêkela. ê-ṇa, ê-ṇa, êrê-ṇa p. v., (1) of the lac crop, to be so or so; of the black lice, to be in such or such numbers: ne sirma kūḷko êrêakana (2) of a leaky vessel, to be repaired by means of lac: ne caṭu buḷkana, êrêṇka.

c-n-ê, c-n-ê, c-nêrê vrb. n., the extent to which holes in vessels have been stopped by means of lac: ne caṭu enêrêko êrêkeda, soben hanṭanatkko ṭopeliurtada, in stopping the holes they have stuck lac here and there all around this waterpot.

êce-pêce, êc-pêc (Sad.; P. *hechpuch*, trifles, things of little account) I. sbst., trouble, difficulties: maraṇa cêpêcele ṭojana.

II. trs., to cause trouble to smb., to inflict hardships: diku cêpêcekṭor. cêpêce-ṇa, cêpêce-ṇa p. v., to be caused trouble or hardships: daroga namlepetepe cêpêceṇa, you will get into trouble if you fall in the clutches of the sub-inspector of police.

III. adv., with or without the aff. tan, modifying rika, rikaga, same meaning as trs. and p. v.: cêpêce rikapea.

ê-dṇa, ê-dṇa, êrê-dṇa sbst., the water, rejected by the factories, in which lac has been cleaned.

ê-daru, ê-daru, êrê-daru sbst., a tree on which lac insects can be reared.

ê-ê (Sad.) I. sbst., imitative of the sound, groans: okoṇa cê aṭumṭana?

ê-maṭom

II. adj., with sari or kakla, groaning sounds.

III. intrs., to groan repeatedly: êṇjadae.

êc-n rfx. v., same meaning: cinae cêntana? Why does he groan?

cêtan adv., modifying kakla, same meaning: cêtane kakalajada.

êken-êken adv., imitative of the sound, modifying saṇḍaḍ, to gasp or labour for breath after having eaten to excess: lāṭi cegencegenakana, êkenêkene saṇḍajada.

êke-êke 1^o syn. of asaṇasana. 2^o I. sbst., the condition of being out of breath: êkesêke namkja.

II. adj., (1) with laga, same meaning: êkesêke laga namkja. (2) with hoṇa, one who is out of breath: êkesêke hoṇako ruṇukka.

III. trs. caus., to cause smb. to get out of breath: kudaḍkudaḍte sadomina êkesêkelanae.

IV. intrs., to be out of breath: êkesêketanae.

êkesêke-n rfx. v., to work, run, etc., so as to get out of breath: amin alom êkesêkena, ruṇuaruṇa kanime, do not put thyself so much out of breath, rest now and then from thy work.

êkesêke-ṇa p. v., to get out of breath.

V. adv., with or without the affs. ange, ge, gge, tan, tange, modifying saṇḍaḍ, rikaga, lagaṇa, kami, nir, kudaḍ.

ê-maṭom, ê-maṭom, êrê-maṭom sbst., litly, the blood of the lac insects, i.e., the colouring matter in stick lac.

êôđ-êôđ I. sbst., imitative of the call of peacocks: *êôđêôđlîŋ aîumlîŋ*, asul marâ rîjâda ci birmarâ?

II. adj., with *ŋ*, the same call: *êôđêôđlîŋ rîj aîumotana*.

III. intrs., of the peacock, to call: marâ *êôđêôđjâda*.

êôđêôđ-en rîlx. v., same meaning: en marâ enarîâtêe *êôđêôđentuna*.

êôđêôđ-ŋ p. v., imprsl., of the peacock's call, to be uttered: en bururê apisaleka *êôđêôđlêna*, marâ menîa.

IV. adv., with or without the affxs. *tan* or *lêka*, mollifying *ŋ*, same as intrs.

V. In poetry the root *êôđ* is expressed only once:

Sida sinko rîkente renagêlana
liatina,

Taom marâ *êôđkêate* tetarîlana
eakatina.

At the first crow of the cock, i.e., from before the dawn of day, we have to think of our hunger (in order to work at once and get wherewith to still it). When later in the day the peacock calls, it is time to think of our thirst, i.e., we may stop the morning's work and go for a drink.

êôro-jêôro, êôro-jêôro vars. of *corjeor*.

êrê Nag var. of *ê* Has.

êrê Has. & Nag. I. trs., (1) to

extinguish a fire or light: senagel *êrêtape*; bati *êrêtam*. (2) to stop one's quarrel, to make people stop their quarrel: eperarî *êrêtape*.

II. intrs., (1) of fire or light, to die out: senagel *êrêtana*. (2) of any quarrel or excitement, to die out: tîsiagapa Gandhirî kaji *êrêjana*, nowadays they do no more speak about Gandhi. (3) of the eye, to be dazzled: hieîrlere međ *êrêa*.

êrê-ŋŋ, *îrî-jŋ* p. v., (1) of a fire or a lamp, to be extinguished: senagel *êrêŋŋka*. (2) of a quarrel, to be stopped, silenced: *êrêkan* eperarîem salgađjâda, thou startest afresh a quarrel which had been stopped. (3) with *međ*, eye, to be dazzled, blinded; to become blind: melîa *êrêŋŋtana*; inîŋ međ *êrêjana*; hieîrlere međ *êrêŋa*.

êrêŋŋge, *êrêŋŋleka*, *îrîjŋŋe*, *îrî-jŋleka*, adv., (1) so as to extinguish a light or a fire: dia *êrêŋŋge* hoôojâda; *êrêŋŋge* senagelre dî dultape. (2) so as to dazzle the eyes: rîjîŋ orîate purî sugara baiakana, lellera međ *êrêŋŋleka*, it is made much more beautifully than a king's palace, so that one gets dazzled on looking at it.

êsz-êse, êse-têse, ês-ês, ês tês
Has. vars. of *âîsâîs* Nag.

ê-ŋaka, ê-ŋaka, êrê-ŋaka sbst., money procured by the sale of lac.

G

ga

გა

Remark. When a checked vowel is affixed to a word ending already with a checked vowel, the consonant *g* is inserted for euphony's sake between the two vowels, the first losing its check. This is the case (1) in the p. v. of prds., when the root ends with a checked vowel: *re*, to rob; *regg*, to be robbed. In the Nag. dialect this *g* is replaced by *j*: *rejj*, *rejjtans*. Moreover, when the copula immediately follows the passive desinence *g*, this dialect, instead of simply dropping the check of *g* as does the Has. dialect, or transferring it to the copula as do the Mali Mundas, often replaces it by a *g* inserted between the desinence and the copula: *rejoga*. (2) when an adj. ending with a checked vowel is turned into a prnl. noun by affixing the imprfl. *g* to denote inan. os. having the quality in question: *eḡ*, other, *eḡagḡ*, another thing, other things; *aiṅg*, my, *aiṅagḡ*, my thing, my things. Instead of this *g* the Nag. dialect inserts *te* without suppressing the check: *eḡateḡ*, *aiṅateḡ*. (3) when the same kind of adjs., especially the pos. adjs., are used in the same form for the purpose of emphasis: *aiṅagḡ sadomtee ḡilena*, it was on the back of my horse that he came.

ga (Sad. In Or. *go* is a particle of endearment after names of women) interjectional aff. used in

addressing (1) men or women of equal or greater age. (2) sons-in-law, elder brothers of a wife, husbands of younger sisters; daughters-in-law, wives of younger brothers, husbands of elder sisters. (3) men friends living in other villages (between those who live in the same village the aff. *hale* is used). (3) the grandfather living in the same house, who is never addressed by the vocative *aja*. It is moreover sometimes affixed to the vocatives *manu* and *bhagina*. Whoever uses *ga* in addressing a person, is addressed in the same manner by that person. *Ga* is a particle of great endearment when used instead of the vocatives *kaka*, *kaki* in addressing the children of one's elder brother and their husbands and wives: *baṭeḡ honko kakaia*, *kuṛitanjiko kakaia*, inkiamente *ga* *kajijanre maraḡ dulaḡ kuji mundioa*.

ga tis., (1) to stitch together, with twine, strips of plaited palm leaves into a mat: *paṭi ḡatam*, *ḡitalaḡ ḡatam*. (2) instead of *tukui*, to stitch together two or more simple breadths of cloth, called *ganea*, into a *barkaliḡ*, a very broad cloth worn over the ordinary clothing, especially in winter: *ne baria ganea ḡatam*. It is rarely used in this meaning. (3) to make the meshes of a net, to knit a net: *jalome ḡaḡa*, *giraḡ ḡaḡa*, *pilniḡ ḡaḡa*.

(4) figuratively, with a man as d. o., syn. of *gajama*.

ga-gg p. v., (1) to get stitched together: *gatalana gaakana*. (2) of meshes or nets, to be knitted: *maparage phanda gaakana cirpi-kodoko pucuna*, the meshes are wide, the *cirpi* fishes will pass through.

(3) syn. of *gajamaq*.

ga-u-a vrb. n, (1) the suture between the strips of a mat: *paŭira ganq bagraŭjana*. (2) syn. of *phanda*, *panda*, the meshes of a net: *barduliaŭko jaltara ganq maparana-gca*.

gabŭla, gabra (Or. *gabŭ*, a fold in one's dhoti or loin cloth, used as a pocket for money, tobacco, etc.) l. sbst., a cloth spread over smb. so as to cover him entirely: en *gabra* ocoŭam, jeŭe toŭotana.

II. trs., (1) to cover entirely with a cloth; to spread out a cloth so as to cover smb. or smth. entirely: *babare lija gabŭlalam*, *lijaŭe baba gablatam*. (2) in Nag. also syn. of *piŭe* Has., of men, to put away smth. in a fold of their cloth on the waist: *cunaŭŭi gablaakada*.

gabŭla-n rflx. v., to cover one's whole body and face with a cloth: *goŭa hormoe gablaniana*.

gabŭla-q p. v., (1) to be covered entirely with a cloth: ne *baksa gabŭlapka duŭa aloka toŭo*; *parkomre lija gablaakana*, the bed is hidden under a cloth. (2) to be stored in a fold of the cloth on the waist of a man: *cimin paŭsa amq maŭaraŭe gablaakana*?

ga-n-abŭla vrb. n., (1) the extent to

which a cloth is spread over smb. or smth.: *miad hon ganablako gablakja, ukupukaŭe akŭbakaŭgiŭi-jana*, they spread a cloth over a child in such a manner that it became unconscious for want of air.

(2) the great number of things put away in the folds of the cloth on the waist of a man: *uliko ganablae gablakeda, goŭa maŭaraŭe biurgirinja*, he stuck mangoes in the folds of his cloth all around his waist.

gabe (Sk. *gābhā*, a new leaf on a plantain tree; Sad. *gabha*) sbst.,

(1) also *poŭa*, *naca*, the stringy skin in which lies embedded the pulp surrounding each of the seeds in a jack fruit, or in a monkey jack. In some jack fruits it is thick and eatable, in this case it is called *laŭa gabe* (broad *gabe*). (2) also *poŭa*, the inner skin of a *kakiru* (pumpkin).

gabe-n rflx. v., with *lŭi*, to cause by one's diet one's abdomen to get layers of fat: *Baŭgaliko gotom jomŭe laŭko gabentana*.

gabe-q p. v., (1) of jack fruits, monkey jacks and pumpkins, to have one of the two kinds of skin described: ne *kanŭaŭa puŭage gabeakana*, *kosado etaraŭe*. (2) figuratively, with *lŭi*, to get an abdomen much lined with fat: *laŭi gabeakan hoŭoko mandi huŭiŭageko jomdaŭia*; *iniŭ laŭi gabeakana*; *laŭi gabeakana*.

gabra var. of *gabŭla*.

gabor-gabur (Sad. *guburgubur gubulgubul*) used of the feeling of crispness or combined softness and firmness experienced in chewing,

v. g., pork and especially bacon, which the teeth crush readily but without crumbling or compressing the adjoining meat, so that they bury themselves in the meat with a clean cut, in entr'd. to *paṇṇaṇṇa* Has. *pakuspakus* Has. Nag., the softness of things which so to say melt in the mouth, as the pulp of a papaw.

I. adj., also *gaburlekan*, soft or crisp as described: *gaburgabur* *sukurijilui* *jomtana*; *gaburgabur* *kodeaṇṇa* *namla*; *sukurijilu* *gabur-gabur* *gea* or *gaburgaburtana*.

II. trs., in jest, to eat such soft things: *sukurijilui* *gaburgaburjada*. *gaburgabur-en* rflx. v., in jest, same meaning: *sukurijilui* *gaburga-buzentana*.

gaburgabur-g p. v., to be eaten in the manner described: *tagoḡlere* *sukurijilu* *gaburgaburoa*.

gaburleka, *gaburgaburtan* adv., (1) crisply as described: *ne* *kodeaṇṇa* *gaburleka* *baiakana*; *sukurijilu* *gaburgaburtan* *tagoḡoa* (or *jomoa*). (2) fig., modifying *haraḡ*, of paddy, to get flabby leaves owing to rapid growth, *ne* *baba* *gaburgaburtan* *haraakana*.

gaca (Or. a sportive fine, from *gachhrnā*, to promise; Sad. *gacek*, to forfeit) sbst., a forfeit, a fine; more often, a loss in trade: *gīcae* *ṭojana*, *gacae* *lagaḡjana*, he suffered a forfeit, a fine, or a loss in trade; *holara* *gaca* *cimpīraṇa* *urṇalerebu* *perḡdapia*? How much has each of us to pay to cover the (common) loss we made yesterday?

gaca-n rflx. v., in jest, to submit or expose oneself to a loss: *jān* *eṭaḡa* *honāṭa* *kamijanre* *baijana*, *pītre* *gacaniṭa* *hijuakana*, would that I had done some other work to-day! It is only to incur a loss that I have come to the market!

gaca-g p. v., to suffer a forfeit, a fine, or a loss in trade: *gacanjanae*.

gacai var. of *gaciri*.

gaca-inuṛa sbst., a game so called: Hindus play it with coins, the Munda boy use marbles or pebbles. There is a small pit and the players first roll each a marble towards it to see who will be allowed to play first. The distance from the pit at which their marble stops determines each one's turn, the closest playing first. All the players have their turn, at least as long as the stake lasts. Each puts a stake of one or two marbles. These the first player throws all together from a line about 6 feet distant. If all the marbles remain in the pit (*pilaḡjana*) it is a clean gain for him and new stakes must be put. If some, one (*pilaḡjana*) or none of the marbles remain in the pit, the other players indicate to him the particular marble among those outside the pit he must hit now without hitting any other. For this he stands again at the line and throws one of his own marbles. If he succeeds he gains the whole stake. If he does not hit any marble he gains whatever is in the pit. If he hits any marble other than the one indicated he has to pay a fine, i.e., to add a marble to the stake (*gaca*

om). When there are only two marbles left, one or both outside the pit, anybody adds a marble to the stake, and then if the player does not hit the marble indicated to him, any marble outside the pit is gained by the one who put the additional stake, the marble inside the pit, if any, going to the player.

gacāḍ (Or. *gacāhṛnā*; Sad *gacek*) I. sbst., a promise: *aḍḍ gacāḍ kae purakeda*, he did not keep his promise.

II. trs. or intrs., to promise: *siḥkamī gacāḍalea* (or *gacāḍkeḍalea*); *môṛē ṭakae gacāḍalea* (or *gacāḍkeḍalea*).

gacāḍ-n rflx. v., (1) to bind oneself by a promise: *gacāḍno kaḍḍ-jana*; *hahnarā nṇḍa kie gacāḍn-tana*, cilkate pāḥae nama? (2) syn. of *bain*, to feign, in the following phrases: (a) *hasū gacāḍn-tana landiateḥ*, out of laziness he feigns to be sick. (b) *nido menā hoḥoge, moṭaite goḥe gacāḍn-tana*, he is not penurious, his starvation is all a sham; *oḍā! aminā goḍdo alom gacāḍna, barsiḍo tam seḇenā bugige calāḍtana*, get away! do not feign starvation, nowadays thou art well off. (c) *goṭahaturenko mimiḍ ṭaka bīriko omkeda, Mangrado goḍutergee gacāḍn-jana*, all the villagers subscribed each one rupee, but Mangra feigned to be altogether unable to do the same. (d) *burum-janate goḥe gacāḍna, jāimin dalireo kae iṭiṭudena*, that bullock when it lies down, feigns death; however

much one may beat it, it does not stir.

ga-p-acaḍ repr. v., to vouch or promise to each other: *deḡagape gapacāḍredo diku kae dariapea*, if you stand by each other the Hindu landlord will not be able to get the better of you.

gacāḍ-p p. v., to be promised: *cimin ṭaka gacāḍukana?*

ga-n-acaḍ vrh. n., (1) the extent or the number of the promises: *ganacāḍe gacāḍbarajada puraḍelekado hoḥoge kae aṭkarṭtana*, he makes so many promises, that it seems sure he will not be able to keep them. (2) the act of promising: *sida ganacāḍdo joreporee paraḍkeda, taḍom ganacāḍdo kājḍe puraḍdaria*, he kept anyhow his first promise but maybe he will not be able to keep the second.

gacāḍ-kaji sbst., a promise: *gacāḍkai nēka taḥkena: apimāe kamikere moṭṭakaina omaia*, the promise was like this: if he works three days I will pay him one rupee.

gacāḍi, gacai (Or. *gacai* or *paṭ girā*) sbst., a species of skink, a smooth-skinned, shining lizard with a metallic stripe on both sides of its back. It is found commonly near houses. Its tail is tapering and much thicker at the base than that of the *girirī*. The latter is of a uniform reddish brown colour; its tail is thinner and longer, and easily breaks; it mostly frequents heaps of dry leaves.

gaci (Or. *gacī*; Sad. *gacai*) I. sbst., seedlings for transplantae

gad

tion, except those of *kode* and paddy, called *biārā* or *bīrā*; however in jokes these are also sometimes called *gaci*: *gaci* gojiana enamente baba kā hobajana.

II. trs., to sow seedlings for transplantation; to plant out seedlings in the nursery before the final transplantation: *kubi aārile gaciā*.

gaci-q p.v., of seedlings, to be sown, to be transplanted in the nursery: *tamāku gaciakana*.

gād Nag. (II. *gād*, sediment of dirty water; Or. *gaddā*, milky juice of plants) (1) syn. of *kuda*. (2) syn. of *sosož*.

gada Nag. (Sad. *gada*, sediment in liquids; *garla*, fattish deposit on the sides of an oil-press) (1) var. of *kada*. (2) syn. of *kaī*.

gada (Or. *gadā*, a heap of small and hard articles) I. sbst., (1) a heap of sand, earth, road-metal, etc., obtained after removal of the wooden frame in which it has been measured. These frames are 1 ft. deep, 10 ft. long and either 1 or 10 ft. broad, with a capacity of 10 or 100 c.ft. (2) in the cpds. *caḷligada*, *surgun-jagada*, *ērēgada*, etc., syn. of *dhār*, a heap gathered in the market by buying in small quantities.

II. trs., (1) to measure materials as described: *gitil gadarikakom*. (2) syn. of *dhār*.

gada-q p.v., (1) to be measured as described: *neako gadaakana ci enkage dūlakana*? (2) syn. of *dakarq*.

gada-gada, **gadar-gudur**, **gudur-ur** Nag. **gudu-gudu** Has. (Sad.

gadai

gadargudur; Or. *gadgadrnā*, to flock to a place) I. sbst., a swarm or flock of birds, fowls, goats or other small animals flying or running away together in confusion: *niminun gadagadaree tōrekena*, miado kae tōkja, he shot into such a swarm and did not hit a single one.

II. adj., numerous and flying or running away together in confusion: *galugadu cārēko okosateko apir-jana*? Also used as adj. noun: *gadargudurko tuin kae tobakod-koa*.

III. intrs., (1) to fly or run in a crowd: *cārēko okosako gadugadai-dikedā*? (2) to be in a swarm, in a crowd: *acāpaloēonare dūdāmulko gadagadalana*.

gadagadu-n rflx. v., to fly or run away in a crowd: *simko gadargudurentana*; *cārēko okosateko gadagadanjana*?

IV. adv., with the aff. *tan*, modifying *apir*, *nir*, *rikan*: *hanre kānko gadugadalunko apirtana*; *gadā-gadatanko rikabarantana*.

gadai (Or. *kādi*, a wound) syn. of *cičini*, I. sbst., a whitlow: *gadaī namakaja*.

II. adj., affected with whitlow: *gadaī tite cilekaterā sabdaria*?

gadaī-q p.v., to get a whitlow: *gadaīakanae, inia tī gadaīakana*.

gadāl, **gadēl** (Sad. *gedla*; T. *kaḷal*, assembly) I. sbst., also *hoṛogadāl*, a crowd, a mass of people: *hoṛo-gadālre sadomko kudaōkja*.

II. adj., with *hoṛoko*, people in a crowd: *gadāl hoṛoko hijutana*.

III. trs. caus., to attract crowds of people : Birsabhagōān Chalkad-hature purāsa hoṛoko *gadāljaḍkoe* taikena, often in the village of Chalkad crowds came together to listen to Birsā, the leader of the revolt.

gadāl-en rflx. v., to gather in a crowd : cinamento ne piṛire namināa hoṛoko *gadālenjana* ?

IV. adv., with or without *ge* : hoṛoko *gadālko* hijṭana.

gadāla Nag. I sbst., any kind of dirt in suspension in the water, in entrd. to *ponde*, clay in suspension : ḍāre purā *gadāla* menā.

II. adj., with *ḍa*, water with dirt in suspension : *gadāla* ḍa ; ḍa *gadālagea*.

III. trs., to disturb water so that there is dirt in suspension : ne ḍobaraḍ ḍa tātage taikena, honko ḍebeljanciko *gadālakedu*.

gadāla-ḡ p.v., of water, to get thus disturbed : ḍebelbarate ne ḍa *gadālajana*.

gadar (II. *gadūr*, half ripe fruit ; Sad. *gudur* ; Or. *gadhrārṇā*, of corns and legumes, to get quite formed and eatable, though not yet hard and suitable for seeds) I. adj., of pulses, also sometimes instead of *pakārā*, of fruit, nearly ripe : *gadar* rāṛiko cokaḷḡ oḱonaḱe, steam such Cajanus pods as are nearly ripe. Also used as adj. noun : *gadarko* hoḱkeḱe oṛḡ oḱonaḱe.

II. intrs., in the df. prst., to begin to be nearly ripe : rāṛi *gadarṭana*.

gadar-ḡ p.v., to become nearly ripe :

rāṛi *gadarṭana* ; rāṛi *gadarakana*.

III. adv., with the affx. *te* or *tege*, modifying *jom*, to eat a pulse when it is not yet ripe : rāṛi *gadarṭeko* jomkeda, miado kako rōṛorika-keda.

gadar-gudur var. of *gadagada*.

gadāra, *gadra* Nag. syn. of *gār*.

gadāra-masāra (Sk. *kādū* and *mishr*, mixed with mud ; Sad. *kadaṛ-masaṛ*) I. sbst., rubbish : *gadāra-masāra* (or *gadāramasāra*) jḡgiritape, sweep off all the rubbish.

II. adj., not clean, i.e., mixed with foreign or dirty matter : Ranciraḱ caṇli *gadāramasāragea*. Also used as adj. noun : nekan *gadāramasāra* alom kiriaḱea, parciteḱ kiriaḱeme ; nekan *gadāramasāra* alom omalea.

III. trs. caus., to mix smth. with impurities : ne caṇli cilekape *gadāramasārakeda* ? parciḱe taikena.

gadāramasāra-ḡ p.v., to get mixed with impurities : cilekate *gadāramasārajana* ?

IV. adv., with or without the affxs. *ge*, *tan*, modifying *kiriaḱau*, *rika*, *maṇḱi*.

gadāa-giddi (T. *kuḷḷa*, to hit with the fist) frequentative of *gidḱibagel*, I. sbst., the dull sound of boxing ; also of smth. falling on soft ground, in entrd. to *ḡaragiri* which may be used also of the dull sound of beating with a stick a bundle of smth. soft ; and of the sound of any heavy object falling on the ground, even on stones ; and to *ḡaragiri*, the

gaded

sound of beating the feet on the ground, and also the dull sound of boxing.

II. adj., with *sari*, the same sound.

III. trs., to box smb. with a dull sound: *gaddagiddikiako*.

gaddagiddi-n rflx. v., used in the pl. with a reciprocal meaning, to box each other with a dull sound: *moḡ-gaṇṭalekako gaddagiddinjana*.

gaddagiddi-p p. v., to be boxed with a dull sound: *puragee gaddagiddijana enate dea hasulja*.

**gaddagidditan*, *giddileka* adv., modifying *gil*: *ajihanarko orḡ baahonjarko telaili nūtanre gadḡ-gidditanko gidila*. This sentence describes the following ceremony: After a marriage when they drink the *telaili* (reception beer) in the bride's village, each of the elder sisters and elder female cousins of the bride offers a cup of this beer to the bridegroom, telling him her name and ordering him never to call her by this name. At the same time she boxes him in the back. He then performs the same ceremony with them. In the same manner, the next day in the bridegroom's village, the bride and the elder brothers and elder male cousins of her husband box each other. When this ceremony has taken place, any one uttering the tabooed name or touching the tabooed person must give as a fine a pot of beer to the village community in order not to be punished by Singbonga.

gaded I. subst., (1) a slimy alga-like vegetation on walls, tiles,

gad-guḡ

stones, etc., during the rainy son. (2) syn. of *dagaded*.

II. adj., with *dq*, water in which bits of alga are floating.

III. intrs., in the df. prst., to get covered with the slimy vegetation described: *tisiragapa sererako gadḡ-tana*.

gaded-p p. v., same meaning: *jargidin sererako gadedoa*.

gadedge adv., so as to look or be mixed with bits of alga: *ne dḡ gadedge lelḡtana*; *dḡ gadedgee autada*, she has brought (from the spring or from a pond) water mixed with bits of alga.

gadḡl var. of *gadāl*.

gad-guḡ Nag. var. of *gargur*, the sound of spitting milk.

gad-guḡ I. abs. n., the habit of silence or little talk through fear, shame or sulkiness: *ne hoḡoḡ gadguḡ eilekate hokaḡo?*

II. adj., with *hoḡo*, a person having this habit: *gadguḡ hoḡo injdo*. Also used as adj., noun: *miad gadguḡlle jaḡḡbrikatḡia*, *kac pokḡto-keda*, we called to witness a man who is afraid to speak, he made a mess of it.

III. trs., to give half answers to smb. on account of this habit or through sulkiness: *gadguḡkḡnae*, *kaji kaina padarsinajana*, he gave me unsatisfactory answers.

IV. intrs., (1) to speak here and now little or not, as described: *gadguḡjadae*. (2) in the df. prst., to have this habit: *gadguḡtanae*.

gadguḡ-en rflx. v., to give way to bashfulness, etc., when one ought

gadha

to speak freely : alom *gaḍḡudena*.
gaḍḡud-ḡ p. v., (1) of speech, to be unsatisfactory for the above reasons *kaji gaḍḡuḍḡana* ; *jagar aloki gaḍḡudḡ*. (2) of people, same as intrs *gaḍḡuḍḡande*, he spoke little or not *hoṛogee gaḍḡuḍḡana*, he is of a silent temperament.

V. adv., (1) with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *kape*, *jagar*, to keep silent or speak little for the above reasons. (2) with the afx. *oge*, modifying *boro*, *giu* etc., so as to say little or nothing.

gadha (H. Sad. *gaḍhā*) sbst., a donkey. Though small ponies be seen here and there in Munda villages, donkeys are nowhere met with.

gadhi (H. Sad. *gaḍhi*) sbst., a she-ass.

gadi (Sad.; H. a cushion, stuffed seat) sbst., a throne.

gadi syn. of *guzga*, I. abs. n., dumbness, in entrld. to *gala*, partial dumbness : ne hoṛoa *gadi* cilekate bugioa ?

II. adj., dumb : miaḍ *gadi* hoṛole namlija, hoṛale kulilija kae uduḍḡarijana. Also used as adj. noun and as proper noun of men or women : apetaṛen *gadi* hola neree taikena.

gadi-n, *gadibai-n* rflx. v., to feign dumbness.

gadi-ḡ p. v., (1) to be born dumb : kulgiare nuputumjanre honko *gadio-ako menea*, it is said that if husband and wife call each other by their proper name their children will be born dumb ; *gadiakan* honko alara palṭirakahlekooi latarsara tunduṣir

gadur-gadur

janumteko bakṛōḍea, when a child is dumb they raise its tongue (with the fingers or with some instrument) and by means of a thorn cut the forepart of the muscle under the tongue. (2) to become hoarse : *durata-durataṭee gadiakana*, kae kaklabes-daritana, he sang so much that he is hoarse and cannot speak well.

ga-n-adi [vrb. n., the number of dumb children in a family : ne oṛare *ganadiko* *gadijana* miaḍjaked jagardari hon baragaia.

gadua in Singbhum and Gangpur, syn. of *tota*, naked.

gado-baro Has. (Sad. *gadurbasur*) syn. of *gorogoto*, *sotepoto*, *sotor-potor* Has. I. adj., having the hands and the face round the mouth besmeared with food : *gadobarogae*. Also used as adj. noun : *gadobaroko* gitj kabu moḍkoa, we do not allow those whose face and hands are besmeared with food to sleep with us.

II. trs., to besmear face or hands with food : honko jarom kanṭarate mocako *gadobarokeda*.

gadobaro-n rflx. v., same meaning : ne hon abunṭaipe, goṭae *gadobaronjana* ; goṭa mocae *gadobaroakana*.

III. adv., (1) with the afx. *tan*, so as to besmear face and hands with food : *gadobarotan* jarom kanṭarae jomjada. (2) with *ge* or *te*, having the face and hands besmeared with food : *gadobarote* alope gitja.

gadra, **gadāra** syn. of *gar*.

gadur-gadur (See under *gadagoda* ; Sad. *gudurgudur*) adj., (1) with *uḍi*

a dense growth of woolly hair: *taramara* *həpokoə* *buṣitəre* *gaḍur-gaḍur* *ūḥ* *taina*. (2) with *tasaḍ*, a dense growth of grass before it flowers: *gaḍurgadur* *tasaḍre* *urikole* *gupaṭaḍkoa*. Also used as adj. noun in both meanings: *aleḡ* *miṭaḍ* *meremre* *gaḍurgadur* *mona*; *na* *plipira* *gaḍurgadurko* *soben* *kerako* *atira* *cabakeda*.

gaḍurgadur-q p. v., (1) to get a dense growth of woolly hair: *minḍiko* *api* *candṡ* *sidareko* *laṭaḥlenu*, *oṛko* *gaḍurgadurtjana*. (2) of woolly hair, to grow densely: *iniḡ* *ūḥ* *gaḍurgadurakana*. (3) of grass, to grow densely: *tasaḍ* *nerc* *gaḍur-gadurakana*.

gaḍurgadurtan, *gaḍurleka* adv., in dense growth, modifying *ūḥ*, *harə*, *baṣ*, *rikaḥ*: *minḍiko* *gaḍurgadurtanko* *ūbakana*: *tasaḍ* *gaḍurleka* *rikaakana*.

gaḍa Nag. var. of *gara*.

gaḍa-cāci Nag. syn. of *garasiraḥ*, sbst., the White Wagtail, *Motacilla alba*.

gaḍa-guḍu var. of *garaguru*.

gaḍar-guḍur 1^o var. of *garar-gurur*. 2^o as follows: I. sbst., the sound of the grinding stone when in use: *gaḍarguḍur* *aṭumṭana*, *cika-rəko* *riḡtana*?

II. adj., with *sari*, the same sound.

III. trs. or intrs., to grind and so cause the production of this sound: *cikanə* *riḡtanə* *gaḍarguḍur-jada*? *garṡgudiri* *gaḍarguḍurjada*. *gaḍarguḍur-q* p. v., of the grinding stone, to be caused to produce

this sound: *garṡgudiri* *gaḍarguḍur-qlana*.

gaḍarguḍurtan adv., modifying *sari*: *garṡgudiri* *gaḍarguḍurtan* *saritana*, the grinding stone is producing the sound proper to it when in use.

* *gaḍasur*, *gaṭasur* Nag. *garsul* Has. sbst., *Carissa spinarum*, A.D.C.; Apocynaceae,—a small, thorny, suberect shrub with small, coriaceous, opposite leaves and a small, globose, black berry. Its root and the root of *meromiliriḡ* (*Cryptolepis Buchananii*) are well ground together and rubbed on the painful parts in cists of *tanarom*, rheumatism. Another compound medicine for acute rheumatism consists of a decoction in mustard oil of the roots of *gaḍasur*, *aṭalbū* (*Tabernaemontana coronaria*), *onoṭsiḡ* (*Hemidesmus indicus*) and *ilika* (*Mucuna pruriens*). The oil is strained and rubbed on the painful parts. For chronic rheumatism, the roots of *gaḍasur*, *kuṭi* (*Croton oblongifolius*) and *horacalu* (*Premna herbacea*) are ground with some garlic and made into pills of the size of a very small cherry. These are eaten one a day for a month. Some prefer to administer these ingredients in powders mixed with the flour of *karaini* paddy. The dose then is one teaspoonful a day. The root of the *Carissa spinarum* has a strong and very disagreeable smell which communicates itself to the bodies of those who use it medicinally,

gaca

Without any admixture it is ground and put in the sores of animals wherein worms have bred. It enters also in the composition of purgatives, but if taken internally in too large a dose it proves fatal, causing purging which cannot be stopped. The same root roughly ground and mixed with water drives away snakes by its smell if poured into their holes. It is said that snakes avoid any plot of ground surrounded by a hedge of this plant. It is probably owing to this belief that, in a case of snake bite, the bitten limb is shampooed downwards from the heart with the root well ground and mixed with a little water. This is intended as a remedy and is not considered a superstitious practice.

gaca (Sad.) I. sbst., a capon. The Mundas do not often make capons because few know how to proceed about it. Those who know this, resort to the practice in order to fatten the cocks and render their meat more tender. Capons may not be used for sacrifices.

II. trs., to emasculate a cock : *apia sandi simkole gaeakeḍkoa*.

gaca-ḡ p. v., to be turned into a capon.

ga-n-aea vrb. n., the number of capons made : *ne hoḡo ganacae gaeakeḍkoa miaḍ eskar sandīi sareakḡia*.

gaēlaṅ-guīluṅ (Sad.) I. abs. n., languidness : *amḡ gaēlaṅguīluṅ janaḍ nekagea*.

II. adj., indisposed to exertion,

gaēl-gaēl

slow, without animation, languid : *gaēlaṅguīluṅ hoḡo laṅguīlaṅguī-tane caluīa*, a languid man hoes without animation. Also used as adj. noun : *nekan gaēlaṅguīluṅkolḡ senhora miado kā sukua*, *seusesene kākāko rikana*, it is not pleasant to travel with such languid people, they do not seem to care a straw about advancing.

III. trs., to do smth. languidly : *sene gaēlaṅguīluṅkeda enamente nimirae heḡajana*.

gaēlaṅguīluṅ-en rflx. v., same meaning : *naminatḡ alom gaēlaṅguīluṅena*, *huḍuḡia carpaṅianḡnme*, do not be so languid, make some effort.

gaēlaṅguīluṅ-ḡ p. v., (1) to become languid whilst doing smth. : *sen alope gaēlaṅguīluṅḡ, piṭsamaḍ tebagḡka*, do not lag, let us reach when the market is in full swing. (2) to become languid through exhaustion : *renagete kāre sente lagacabaakanre hoḡoko purasa gaēlaṅguīluṅoa*.

IV. adv., with or without the affs. *ange, ge, tan, tange*, languidly : *gaēlaṅguīluṅange* *alom sena*. N. B. Not this adv., but *laṅguīlaṅguī* is used to modify prds. meaning to hoe, to cut with an axe, to saw.

gaēl-gaēl Has. **guīul-guīul** Nag. I. sbst., a soft tickling sensation : *hoṭḡre sōḍo jilinajanre eṅarḡ gaēl-gaēlle kḡ kanekane uḡuṅoa*, *ente buluṅko ṭuraca* ; *sōḍo surkaoko menea*, when the uvula is too long it causes frequent coughing, then they apply salt to it with the tip

gaenda

of the finger : it is said to contract.
 II. trs., to tickle softly : *durum-tane taikena*, *luturira gaēlgaēlkia*.
 III. intrs. imprsl., to have a softly tickling sensation : *hoṭora sōdore ūh omonjante hoṭo gaēlgaēljinā*, mar, cūbeain, soṭainape, a hair has grown on my uvula, it tickles my throat, come, burn it with a red-hot iron, I shall keep my mouth open.
gaēlgaēl-q p. v., to be tickled softly : *kūh jilin ūh meṭmūārsato arāguakanre meṭmūār gaēlgaēloa*.

IV. adv., with or without the affxs. *ange*, *ge*, *tan*, *lange*, modifying *aṭākar*, to have a soft tickling sensation : *gaēlgaēltaniā aṭākarjuda*.

gaenda (II. *gainḍā* ; Sad.) syn. of *ormuṭu*, fbst., a rhinoceros. Note the idiom : *oko birre kūhko gaendaakana*, in some jungles rhinoceros are numerous.

gaēoh I. trs., (1) to smooth down the hair by passing one or both hands over it (also *goggaēoh*) or by means of a comb (also *nakiḡaēoh*) : *ñh gaēohlam*. (2) with *baba* as d. o., to flatten down the rice plants away from an embankment so that the cattle cannot reach them when passing along : *aṭare baba gaēohlam*.

II. intrs., (contrary of *silai*), of a boar's hair, to cease standing on end when the anger of the animal cools down : *he sukuriā kisi māirtana enamente inia ūh gaēohlana*.

gaēob-en rflx. v., (1) to smooth one's hair : *naki bangredo tite gaēobenme*. (2) to remain passive without answering by word or action. This is

gaēoh

syns. either with *gapilen*, to listen unruffled to a scolding or an insult, or with *kā acun*, not to move when invited or ordered to do smth. : *janaḍ eperane eṭea, aia gaēobentana*, enamente *kalin gopoṭtana*. The passivity is often denoted more clearly by prefixing *hape* to *gaēoh* : *dolabu menten kajilā, sobenko hapegaēobenjana*, none of them minded my invitation to go away with me.

ga-p-aēoh repr. v., to smooth each other's hair : *naki bana opamento ūhkin ga-paēohlana*.

gaēoh-q p. v., (1) to get one's hair smoothed down by smb. (2) of rice plants to be flattened down away from the embankment : *aṭi japara babako gaēohaderakana*, *uriko kako racatēbaca*. (3) of palm leaves, to have their leaflets yet folded and lying closely one against the other : *kitasakam sida gaēoboa*, enate *sartaloa*.

ga-n-aēoh vrb. n., (1) the extent of smoothing : *ganaēobe gaēobenjana roko raṭiḡ jiladoa*, he has so well smoothed down his hair (with oil) that even a fly can get no footing on it. (2) the hair smoothed down : *miṣa ganaēohdo hoḍote silgaṭruarjana*, his hair after having been smoothed down has been tousled once more by the wind.

gaēohge adv., with hair smoothed down : *gaēohgee hijulena*.

gaēoh syn. of *tab*, *bq*, aff. to prds., quickly, promptly : *jomygaēohlem*, eat quickly ; *olgaēohkedae*, he wrote fast ; *tebagaēohkīnako*, they overtook me soon.

gaŋom Nag. trs., (1) to rub softly the stomach (once upwards, once downwards, and then round) as a remedy against bile : *lāi golmāl akāia, gaŋomtaipe*. (2) fig., to flatter : *gaŋomjadkoe nādo oŋo lobosobojadkoe derana*, of course now he is flattering then and beguiling them with nice words.

gaŋom-en rfx. v., to rub oneself as described : *apantege gaŋomen kā pokō* ooi.

gaŋom-q p. v., to be rubbed as described : *etanje gaŋomkŋe taŋkaoa*. *ga-n-aŋom* vrb. n., (1) the manner or extent of rubbing : *ganaŋome gaŋomkja lāira garabara hokauterjana*, he shampooed him so long that the disorder of his stomach has stopped altogether. (2) the act of rubbing : *misa ganaŋomte kae pokōtokja, apisānje gaŋomkja*, he did not cure him with one rubbing, he had to rub him thrice.

gaero (Or. *gauro*, the common people who are not bluinhars ; Sad. *gairho*, all) I. sbst., (1) a gathering of several or many people, v. g., the family circle : *gaeroe nea kaji jigarka*. (2) common property : *mukadipli ne kanŋara gaeroe* (or *gaeroe senojana*, at the time of the settlement this jack tree has been turned into common property).

II. adj., (1) with *hoŋo*, (a) in the widest sense of this word, the generality of men, most people : *gaero hoŋoke nea kako vakua*. (b) in a restricted sense, nearly all, practically all : *jatrate haturen gaero hoŋoko, honhopenko senoa, practi-*

cally the whole village, children included, will go to the fair. (2) of common property : *neado gaero bir ci esarra* ? Is this jungle common or private property ?

III. trs., (1) to make public, to divulge : *nea kaji alope gaeroea*, abuabnrege taŋka, do not make this matter public, let it remain amongst ourselves. (2) to turn into common property : *mukatanre ne kanŋarako gaerokeda*.

gaero-q p. v., (1) to be divulged, spread about : *en hosōŋo kaji nādo gaeroakana*. (2) to become common property : *ne kanŋara aia esarrage taikena, mukadipli gaerojana*.

gaetui I. abs. n., (1) deformation of a frame which should be a square or rectangular parallelogram : *ne parkomŋa gaetui bairŋratam, opandio kŋa barabariakana, pareŋrao kŋa*, refit the frame of this bed, neither the short pieces nor the long ones are of equal length. (2) want of perpendicularity in the axle pole of a clod crusher or levelling plank.

II. adj., (1) of a frame or rectangular object, deformed : *gaetui parkom sōjetam ; pacrigara gaetuikea*, the trench for the foundations is not rectangular. (2) of a levelling plank or clod crusher, with axle pole not perpendicular : *ataŋgom gaetuikea*.

III. trs., (1) to make a frame so that it is not rectangular : *nē bakāsa okoe nekagee gaetuikeŋa* ? Who has made this box so much out of shape ? (2) to destroy the rectangular shape of smth. : *parkomipilko repeipilkin, tŋūitegekin gaetuikeŋoa*,

gagað

IV. trs. caus., in ploughing, to cause one of the bullocks to walk too fast, so that the yoke is not perpendicular to the line of progress : *senjörjad urigem tündakatejada*, enstem *gaetuijaðkruða*.

V. intrs., in the df. prst., of a rectangular object, to be out of shape : *parkom gaetuilana*, *jiliuakana* *diagaerürskodte tusiaemo*, the bed is out of shape, having shortened the side that is too long, cover the frame with a net-work of twine.

gaetui-n rflx. v., of bullocks, to draw the plough without walking abreast : *mið urí nibagea enate janað neka-ge ne urjina gaetuiina*.

gaetui-p p. v., meanings corresponding to the trs.

VI. adv., with or without the afxs. *ange*, *ge*, *gge*, *lan*, *tange*, modifying *bai*, *rika*, *joka*, *har*, *lelq*, *sen*, *rikan*, *soah* : *atarágom gaetuiagem soahkeda*, thou hast fitted obliquely the axle of the clod crusher ; *tarasq halka diagaerjandre kara gaetuiian senou*, if one of the two catches attaching the levelling plank to its axle, is too short, the plank takes a position oblique to the line of progress ; *orq gaetuiingepi jokakeda*, you have badly measured the lines of the walls, all the corners are not rectangular.

gagað frequentative of *gað*, intrs., used only in the imprsl. form, to cause blisters or sores : *esosunumte tokore gaggaða*, *esoso* oil causes blisters if it happens to touch the skin.

gagar (Sad. ; H. *ghāgas*, a large kind of fowls) sbst., the Common or Grey Quail, *Coturnix communis*.

gagarsq

Its call is a long note followed by two short ones.

gagarsq, *gagarsad*, *gargað*, *gargar* (Sad. *kharkhar*) I. sbst., the sensation caused by smoke which tickles the throat and feels acrid and pungent in the nose : *gagarsq baq cuagi*, a mild cigar or cigarette.

II. adj., emitting such smoke : *bilaiti cuagi purasa gagarsagea*, cigars are often strong.

III. trs. caus., to cause the production of such smoke, or disperse in the air any dust or powder producing the same sensations : *marcite gota oram gagarsqtada*, *putuputu-jaina*, thou hast filled the house with Guinea pepper smoke, it bites in my nose ; *puragem gagarsqjadlea*, thou causest us to inhale much acrid smoke.

IV. intrs., (1) prsl. of a place, to be filled with acrid smoke : *marci cima lotana*, *gota orq gagarsqtawa*. (2) imprsl., to feel the sensation caused by acrid smoke, especially in the throat : *gagarsqjaina*, in entril. to *putuputujaina*, I feel the acidity of the smoke in my nose, and *sukul-jaina*, I feel the acidity in my eyes.

gagarsa-pq, *gagarsad-p* p. v., (1) of a place, to get filled with acrid smoke : *marisiko nruhtada*, *gota orq gagarsqjana*. (2) of people, to be affected by the acidity of smoke : *maroisukulte sobenkole gagarsqjana*. *gagarsqge* adv., modifying *rika*, *soan* : *gota orq gagarsqgem rikakeda* (or *soankeda*) ; *mið kisimra ranu mandatanseko suukudea gagarsqge soana*, there is a kind of medicine

gagārā

they inhale in case of a cold in the head (ammonia), it has an acrid smell.

gagārā Nag. **gagāra** Has. (Sad. ; Or. *gagrā*) I. abs. n., hoarseness : *gagāra* einaṭe būgia ? By what means does hoarseness get cured ?

II. adj., with *hoṛo*, hoarse people : *miaḍ gagāra hoṛoko jagarrikakja*, *miado kā aiumṭana*. Also used as adj. noun : *gagāraḱo kako upūdēdaria*, those who are hoarse cannot give a lecture. *

gagārā-n, *gagāra-n* rflx. v., to make oneself hoarse : *duraḍduraṭee gagārajanana*.

gagārā-ḡ p. v. to get hoarse : *purā kḷere moea gagāraoa*.

gagārāḡge adv., so as to become hoarse : *gagāraḡḡee duraṅkeda*.

gagra (Sad. ; H. *gāgar*) sbst., a large brass pot, not used by the Mundas

gahabar Nag. (Sad. ; H. *gobar*, cowdung) adj., with *ote*, *loṇṇa*, a very fertile low field, syn. of *hobaḡ ote* Has. : *ne ote gahabargea*. Also used as adj. noun : *gahabarre baba khūḷ hobaḡa*.

***gahan** Nag. **gān** Has. (H. *gahan*) I. sbst., an eclipse. Hence the epds. *siḡḡigahan*, *caṇḍugahan*.

II. trs., of the spirits, supposed creditors of the sun, to cause its eclipse : *siḡḡiko gānakja*. The Mundas believe that an eclipse is caused by the arrest of the sun or moon by the spirits from whom they have taken a loan which they are unable to refund. The animists during the eclipse, bring out into their court-

gahi

yards some of their possessions, especially iron implements, so that the worth of these may go to make up the amount claimed by the spirits. A halo or a crown around the sun or moon is similarly explained by a gathering of the spirits who come to inquire whether their loan is going to be repaid or not. The Mundas do not, like the Hindus, beat the drum at the approach of an eclipse.

gahan-ḡ p. v., of the sun or moon, to get eclipsed : *siḡḡi gānakana*, there is an eclipse of the sun.

gahar Nag. : (H. *gārḥā*, thick) rare var. of *gār* Nag.

gaharaḱ Nag. (Sad. *gakraek* ; H. *gahrā*, deep) (1) of tiles, syn. of *hosoragor*. (2) of embankments or heaps of earth, grain, seeds, etc., syn. of *laḡḡiarāḡu*, to flatten out, the upper part sliding down. (3) fig., of wealth, to ruin : *akoḡ punjiko gaharaḱkeda* ; *punjile taikena mukndimatele gaharaḱḡirjana*.

gaheḡ rare var. of *gaḱḱ*.

gahi, **ghai** Nag. **gai** Has. (H. *ghāhī* ; Sad. *ghai*) I. sbst., (1) syn. of *dutam*, a matchmaker : *okoe gahi taikena ne aṇḍirā* ? Who made this match ? (2) syn. of *laḡḡia*, a) a man in league with thieves and robbers, a decoy of thieves and robbers. (b) an accomplice of human sacrificers. (3) a helper or informer of the police : *gai cetan gaile ne kumbūru saḡlena*, this thief was caught because the informers of the police had still secured further help. (4) a decoy

to the tea plantations who makes people believe that he also goes to Assam and entices them to the coolie dépôt: ne sardārā *gaiko* sobensare menākoa, enamente canducandū midhororeo Asānte senokoe namjadkoa, this coolie catcher has decoys everywhere, that is why every month he gets at least one man to go to Assam. (5) a decoy dove, i.e., a tame dove placed under the trap to attract by its cooing the wild doves which think the cooing proceeds from the blind-dove on top. (See *putamjampa*). II. adj., with *horo*, *putam*, same meanings.

gahi-n flx. v., to help other people in the ways described: sardārkotāree *gahintana*; onđokakoa ciulað alom *gaina*.

gahi-q p. v., to become such a helper; to be put as decoy dove: enkanākore alom *gahioa*.

gahki Nag. var. of *gāki* Has.

gai (Sad.; II. *gāc*) I. sbst., a cow reserved for breeding only, in entré. to *gundi*, a cow used for ploughing: ne osar *gaibu* dōia, we shall keep this heifer for breeding only, not for ploughing. This word is in constant use even in Has., but never means a milk cow, as the Mundas do not consume milk in any form.

II. adj., with *uri*, same meaning.

III. trs., to reserve a cow for breeding: 'itulekoate *gaitakor*, kūhko tēkaoa ađ hoymo berelakangē purā din taīna, cows which have been used for ploughing for a couple

of years before being reserved for breeding, live longer and in better condition than other cows.

ai-q p. v., of a cow, to be reserved for breeding: ne urido alope siqtjac *aigka*, do not take that cow to lough, let it be reserved for breeding.

gai Has. var. of *gahi*.

gāi contraction of the affix of address *ga* and the interjection *hāi*.

gai-baka Nag. syn. of *pundi kq* Ias. sbst., the Cattle-Egret, *Bubulcus coromandus*. It generally walks along eating the grasshoppers disturbed by the grazing cattle: hence the name.

gai-bālsi sbst., collective noun for cows and she-buffaloes not used for ploughing: injāre *gaibālsi* kūh menākoa.

II. trs., to acquire such cows and she-buffaloes: kūbe *gaibālsitađkoa*.

gaibālsi-q p. v., of such cattle, to be acquired or possessed: ne hature kūhko *gaibālsiakana*.

gaibālsi-an adj., with *horo*, a man possessing such cows and she-buffaloes: kūbe *gaibālsiana*.

gai-cuiko sbst., collective noun, syn. of *honbuři*, wife and children: *gaicukodo* kupulq kacim idikoa? Wilt thou not take thy wife and children on a visit?

gai-gôth Nag. I. sbst., (1) a herd of cattle: ne oui *gaigôthre* jama-tame, take this calf to the herd. (2) any kind of quadrupeds herded together: sailkoa *gaigôthre* banduku calađjana, miađ eskar sail gođjana, a gun was fired at a herd of bisons,

gaiko-dar

only one was killed.

II. trs., to gather cattle into a herd: han pīrīre apiupun batūren urīmeromko modtareko *gaigōhaka-d-kōa*.

gaigōh-k-en, *gaigōh-o-n* rflx. v., to flock together: en berare saramko *gaigōhōnjana*.

gaigōh-k-o p. v., to be herded.

gaiko-dar, **gaiko-hora** sbst., the milky way: *gaikohōare* kūh sanagi hupuri hupuri ipilko menakoa, in the milky way there are a great number of small stars. Note the saying: *gaikohora* purā sanagin otora kō lagatīra, in marriage questions it is not necessary to follow up very far the relationship of the woman, the question of clan is the all important one.

gaikohar-ipil syn. of *maharaipe*.

gai-moci Nag. syn. of *banarsār*.

gaig inu I. sbst., ltly., the game at becoming cows, a game of children in which they run about on all fours.

II. intrs., to play at cows: *gaig-inu-danako*.

gai, **jai** Nag. (T. *kūra*, to say, to publish) I. adj., syn. of *arian* Has. publicly known.

II. trs., to make publicly known, to spread, news: ne kajiko *jaira-kala*.

gai-r-o p. v., to be made or become publicly known.

gaisani fide Haines, syn. of *bir-hore*.

gai-siraē sbst., the Indian Tree Pippit, *Anthus Hodgsonii*.

gai-tutū sbst., the Pied Crested

gaja

Cuckoo, *Coccytes jacobinus*. The Mundas interpret its call as *sekēsekē-sekēsera*.

gaj, **gajā** Nag. syn. of *eq*.

gāj, **gājē** (Sad., P. *gaz*) I. sbst., (1) a foot-rule. (2) also *gājdanḍa*, a rod one yard long, used for measuring cloth. (3) also *gājdanḍa*, a measuring rod of any length as used by masons. (4) also *gājdanḍa*, the ramrod of a muzzle-loader, the cleaning rod of a breech-loader.

II. trs., (1) to measure cloth, tape, etc.: lija *gājalem*. (2) to make into a measuring rod: ne daruba *gājea*.

gāj-o p. v., to be measured with a rod, or with the foot-rule taken as a whole: lija *gājepka*.

gaja I. adj., with *mandi*, *dāli*, cooked rice or pulse beginning to spoil, when it is kept without the addition of water. Also used as adj. noun: buginakobu jomkea, *gajakodo* setako sukunikobu oma.

II. trs. caus, to cause rice or pulse to spoil slightly in this manner: landiate ne mandū *gajakeda*.

gaja-o p. v., corresponding meaning: aliakana bāri *gajaoa*, only what is moist, neither dry nor steeped in water, can get thus spoiled; aiuh rārile ponala, nādo *gajajana*, at night we roasted *rāri* pulse and afterwards stewed it, and now it has begun to spoil; *gajakana* hūrialeka bororoge tāroa, food spoiled in this way produces a slight feeling as of oil in the mouth.

ga-n-aja vrb. n., the amount of grain or pulse thus spoiled: balase

gajab

mandiko ganaja gajajana, mid *catu rati gapatere* bugin mandi kã nam-jana, on the betrothal feast so much rice got slightly spoiled that on the following day not a single pot was found in good condition.

gajage adv., modifying *soan* : *gajage soantana*, it smells slightly spoiled.

gajab Nag. syn. of *gejerpetet*.

gaja-bagel, *gaj-bagel* Nag. syn. of *vabagel*.

gaja-baja (H. the clangour of a number of musical instruments; Sad.) I. sbst., (1) collective noun for musical instruments : *palna hulan arandi hobaoa*, *apea gajubajako auipe*. (2) music made by various instruments and different from the ordinary dance music, especially the music made by *Gasis* : *maran gajabajalq ne konea aulena*.

II. intrs., to make such music or have it made : *okorenko gajabajaidikedda ?* From where were the people who had that music made ? *arandirepe gajabajaea ?*

gajabaja-n rflx. v., same meaning : *arandiredope gajabajana ci kapca ?* Will you have music at your marriage or not ?

gajabaja-q p. v., imprsl., of such music, to be made : *inkia arandire kuh gajabajalena*.

III. adv., with the afxs. *tan*, *tante*, with music : *gajabajatanko hijulena* ; *gajabajatanko arandikena* ; *gajabajatantsko gonkia*.

gajabaja-au intrs., to come along making music.

gajabajaau-n rflx. v., to come along with music : *digirikedako menteko*

gaja-gaja

gajabajaauantana.

gajabaja-ldi intrs., (1) to go away making music ; (2) to go on making music. (3) to have music made for a long time : *okorenko gajabajaidikedda ?*

gajabajaidi-n rflx. v., to go away with music.

gaja-gaja (Sk. *gajan*, roaring Sad. *gaj-gaj*) 1^o I. sbst., (1) the habit of loud quarrelling : *inia gajagaja eiulaõ kã cabaoa*. (2) the noise caused either by many people talking or shouting together, or by violent and loud abuse or quarrelling : *pitra gajagaja saginre aũmoa*, the hurly-burly of the market is heard from afar.

II. adj., with *horo*, an abusive, scurrilous person : *nekan gajagaja horokotare alope dasina*. Also used as adj. noun.

III. trs., to abuse people : *dasiko betekane gajagajakedkoa*.

IV. intrs., (1) to quarrel in a noisy manner ; to pour out violent abuse : *Samu bulqre janaõ gajagajaea*. (2) of many people, to speak or shout confusedly : *pitre horoko gajagajaea*. (3) in the df. prst., to have the habit of quarrelling noisily : *ne horo betekane gajagajataana*. *gajagaja-n* rflx. v., to quarrel noisily : *naminan alom gajagajana*, soben horokolqm bagraõqtana.

gajagaja-q p. v., imprsl., of a hurly-burly, to be made : *pitre purage gajagajagtana tisina*.

V. adv., with the afxs. *ange*, *ge*, *tan*, *tunge*, modifying *eraq*, *jagar*, *kakãla*, *sari*, *aiunq*.

gaja-gujuu

2^o syn. of *gejerpeter*.

gaja-gujuu (Sad. *gajar gujur*) p. v., to become tender by cooking : tara-mara kanṭarara gabe tikilire *gaja-gujuna*, purā kanṭarara gabekodo talmalgadḡe taīna, the stringy substance of some jack fruits becomes tender when cooked, but that of most jack fruits remains as tough as before. *gajaguju* adv., with or without the affxs. *ange*, *ge*, *uge*, *lan*, *tanqe*, modifying *ising*.

gajāken, **gajken** Nag. syn. of *ekken*.

gā-jama or simply *ga*, trs., with a man as d. o., to make an innocent man responsible with the culprit, to treat him as an accomplice : *gākiṇako* or *gājamakūṇako*.

gājama-ḡ p. v., to be treated as an accomplice though innocent.

gajaḡ (Sad. *gahaj*, packed) I. adj., with *pīṭ*, a much frequented market : *apesare gajaḡ pīṭko cimīnataleka menā* ?

II. trs., to frequent a market in crowds : *ne pīṭko gajaḡkeda*.

gajaḡ-n rflx. v., to come together in crowds to the market : *pīṭre hoṛoko gajaḡnjana*.

gajaḡ-ḡ p. v., of a market to be frequented by crowds of people : *pīṭ gajaḡjana*.

gajāra (H. Sad., *gajrā*) sbst., *Daucus Carota*, Linn. ; Umbelliferae,—the Carrot : *ale hoṛoko gajā-rako kale roatana*, we Mundas do not cultivate carrots.

gajāra-bajāra (Sad. Or. *gajar bajar*) syn. of *agāṛambagāṛam*.

gajaraḡ (Or. *gajka' ānā*, to store

gajur-gajur

up) syn. of *gārām*, I. adj., collected in great quantity : *ne gajaraḡ sānko cimin candṛere tiracabaea* ? Also used as adj. noun : *ne gajaraḡ api candṛere tiracabaoa*.

II. trs., to throw, collect, bring together, in large quantity : *ne kudadaru kūḡ jaromakana*, *ḡeḡem mar aḡ rukurukute gajaraḡgiriṭam*, there is plenty of ripe fruit on this *jamun* tree, climb up and shake down plenty of them.

gajaraḡ-ḡ p. v., to be thrown, collected, brought together or to fall, plentifully : *niulalo uli gajaraḡ-giriṭoa*, this year mangoes will fall plentifully from the trees : *ṭaka gajaraḡjanulale*, *enreo kae omea*, although he has a lot of money, he never gives anything.

gājḡandḡ sbst., see under *gāj*.

gajgajaḡ syn of *gajaraḡ*.

gaji (Sad. ; P. *gazī*, a kind of coarse cotton cloth) I. sbst., also *gajiliḡa* the smallest kind of *lahanga* (women's waist-cloth) worn by little girls from 5 to 7 years old. It is generally 2 cubits long and 1 cubit and one span broad. It has sometimes a series of coloured stripes at one end.

II. trs., (1) to weave into such a cloth : *ne sutam apia gajīme*. (2) to dress smb. in a *gaji* : *ne hon gajī-taipe*.

gaji-ḡ p. v., corresponding meanings : *ne sutamdo apia kā gajīoa*, *bariado sukutege 'gajīoa* ; *ne hon gajīḡka*.

gajur-gajur (Sad. *gadur-gadur*, *gudur-gudur*) I. sbst., in jest, folds

gakhula

of flabby skin on the waist of old people: ne hařam *gajurgajurree* gaõakana.

II. adj., with *hařam* or *buřia*, an old man or woman, with folds of flabby skin on the waist: miad *gajuraajur* buřia piřtee sentana.

gajurgajur-g p. v., (1) to get folds of flabby skin on the waist: ne hařam puragee *gajurgajurakana*.

(2) in connexion with *sen*, *nir*, to walk or run with shaking folds of skin on the waist; of the folds, to shake: ne Bařgali senjaree lãř *gajurgajuroa*; senjaree *gajurgajuroa*.

III. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, also *gajurleka*, modifying *sen*, *nir*, *rikan*, *rikan*, *lel*q: apia buřiaiko *gajurgajurtanko* senbařajada.

gakhula, **gokhufa** Nag. var. of *bakula*.

gãki Has. **gãhki** Nag. (Sad. *gãhki*, craze for buying; *gãhisi*, to secretly help a criminal; Or. *gaësis*, spy traitor) I. sbst., (1) a buyer, a purchaser, a customer: tisina ainata bulunara *gãkiko* kũhko hijulena. (2) syn. of *gãhi*, a decoy to the tea plantations. (3) syn. of *gãhi*, a decoy of thieves, robbers, highwaymen, a person in league with them. (4) syn. of *gãhi*, one who helps human sacrificers. (5) syn. of *gãhi*, a decoy paid by the police.

II. trs., (1) to attract customers: nea piřre purã kaina *gãkiakadkoo*. (2) to favour with one's custom: cañibepãrko ne piřre kũhle *gãkiakoo*. (3) of the police, to engage a man as decoy or spy: iliakirinaõ sa-

gãki

mente bařidaroga Sinjudiren Sani-kae *gãkilũ*, in order to catch the illicit vendors of rice beer, the excise subinspector has engaged Sani-ka of Sinjudi as a decoy. (4) to help, favour or in some underhand way protect wrong-doers: miad sardãr *gãkiakia* nerenko calanamente, a coolie-catcher uses him as his decoy for enticing people of this place; en sardãr eimin hořam *gãkiakia*? How many people hast thou enticed as decoy of that coolie-catcher? aģte kae kumbãru, mendo kumbãrukoe *gãkikoa*, he does not steal himself but he is in league with thieves; aģdo kae hadlja mendo onđokakoe *gãkileđkoe*, he did not make the human sacrifice himself, but he helped those who made it; ne hořo onđokako *gãkiakia*, iniã borsate anagađanagakore alope taiua, the human sacrificers use him as a decoy, do not, relying on his help, accompany him to lonely places. (5) to pay an assassin: hořogoëñi *gãkikiř*.

gãki-n rflx. v., (1) to favour a merchant with one's custom: ne hořoa moca sibila, jãjeta piři senjanre nita rokageko *gãkina*. (2) to help, abet, countenance or protect any kind of wrong-doers: da-ğrako Asãm arkiđnagem *gãkina* ci? onđokakomente ciulaõ alope *gãkina*. (3) to decoy a delinquent or criminal for the police: kumbãru sařmentem *gãkina* ci?

gãki-g p. v., (1) of people, to get accustomed to buy from smb.: barsaapisa tanaģte senkore, en piřre

gākīdār

kūhko *gākios*. (2) of merchants, to get customers: ne pītire maḍcatom ākiria^{ko} *gākīukana*. (3) to become helper or abettor of wrong-doers or criminals: am goḡmente miaḍ hoṛo *gākīakana* mente kaji aīumq-tana, esēkar alom senbaṛa, it is said that a man is paid to murder thee, do not go about alone. (4) to be helped or abetted in one's delinquency or crime: ne rajputta hoṛo goḡrikako kūhko *gākīakana*, many make use of the help of this rajput to murder people. (5) to be engaged as decoy by the police: en kumbāṛu sabḡmente apia hoṛoko *gākīakana*.

ga-n-āki vrb. n., (1) the extent to which customers are attracted: *ganākīi* gākikēḍkoa miḍbar bora bulunaḍo soḍkenko cabaḡa, he has so many customers that they buy up in a very short time one or two bags of salt. (2) the amount of help to criminals and wrong-doers: neren laukia onḍokako *ganākīi* gākijaḍkoa, ne bir musia jakeḍ kak tiṛijada, the accomplice of the human sacrificers who lives in this place, aids them so much that there is no day on which they do not come to this forest.

gākīdār, *gākīni* sbst., syn. of *gākī*, except that, when there is question of trade, it does not mean a customer but an agent.

gala (Sad.; P. in shops, a vessel where money is put for things sold in the day) sbst., an oval-oblong money-bag, about 1' long and ½' broad, with sewn border, and made

galāṇa

of very strong, closely woven gunny cloth: *galāḍo* hoṛoko kako baīṭāṇa, pītire namoa.

gala diminutive of *gādi*, dumbness.

gala (H. *galānā*) (factory term) trs., to melt lac: ēṛēkoe *galajaḍkōṛ*.

galabānd (Sad. H. *gā'ā* and P. *band*, ltly., necktie) I. sbst., a woollen muffler: *galabānd* hatūkorō āṇṛi leoa.

II. trs., (1) to plait into a woollen muffler: ne sutamdoia *galabāndea*. (2) to put a woollen muffler round smb.'s neck: miaḍ honko *galabānd-kīa*.

galabānd-en rfx. v., to put a woollen muffler round one's neck: tisitaḍo kaina *galabāndenjana*.

galabānd-ḡ p. v., meanings corresponding to the trs.

galadār sbst., the manager of a lac factory: Mundure apia *galadārko* menaḡoa.

galāṇa trs., to plait or braid in the following connexions: (1) *bā galāṇa*, to make a garland of flowers by plaiting their peduncles, in entrd. to *bā gutu*, to make a garland of flowers by passing through their calyces a thread, a thin stick of split bamboo or the stem of some grass. N. B. *Bā gutugalaṇa* is occasionally used as a general term making abstraction of the process in making the garlands. (2) *bōṛ galāṇa*, to plait straw ropes used for baling paddy. (3) *cauli galāṇa*, of worms, to spin thread among stored rice so that it sticks in lumps: ne cauliko *galāṇkēḍa*, or ne cauli tiṛuko

galaṇkeda. Also similarly used with *ratu* (powder of pulses), *marci-guṇḍa* (powdered chillies) and *rōr uli* (dried mangoes). (4) *jalom galaṇ*, or more often, *jalom ga* to knit a net. (5) *jonḡ galaṇ*, to plait together the basal ends of grass stems to make a broom (See Pl. XXI, 7). (6) *kardani galaṇ*, of Hindu religious mendicants, to plait silk thread into a kind of thin girdle worn by small children. (7) *kāṇṣa galaṇ*, to plait paddy stalks around the neck of a waterpot, as is done in one of the marriage ceremonies. (8) *kēt galaṇ*, or more often, *kēt teṇ*, to plait cane on chairs (*caṇki*). N. B. For the network of twine on beds (*parkom*) and stools (*manci*) only *teṇ* is used. (9) *kita galaṇ*, to plait leaves of Phoenix acaulis into strips which are stitched into mats. (10) *lēs galaṇ*, to make lace. (11) *sakam galaṇ*, to make garlands of leaves either by bending their base around a string and pushing the petiole through the body of the leaf, or by pinning together tip to base a whole line of leaves with pins of sliced bamboo (*carī*). (12) *ūḡ galaṇ*, to braid hair: *iniṇ ṁḡ galaṇeme*, *ūḡ galaṇime*, *galaṇaime*.

galaṇ-en rflx. v., to braid one's hair or let it be braided: *ūbe galaṇenjana*.

ga-p-galaṇ repr. v., to braid one another's hair: *ūḡkīṇ gapalaṇjana*.

galaṇ-ḡ p. v., meanings corresponding to the trs.

galaṇa-baṣar I. sbst., a scourge

made of twine.

II. trs., to chastise with such a scourge: *galaṇbaṣarkīae*.

galaṇbaṣar-en rflx. v., to scourge oneself.

galaṇbaṣar-ḡ p. v., to get scourged.

galaṇ-guluṇ (Sad. *galaṇḡ-guluṇḡ*, *nalaṇḡ-nuluṇḡ*) var. of *gaḥḡgaṇi-luṇ*.

galaṇ-kardani syn. of *jugikardani*, *lumimkardani*, sbst., a kind of girdle plaited by Hindu religious mendicants, of cocon silk dyed magenta red. It is worn by small children before they get any clothes. It consists of 10-15 twisted and plaited strings, plaited together near both ends only, in contrd. to *Nagurikardani*, *Uraṇkardani*, a similar kind of belt worn by grown up men over their loin cloth. This is made of cotton thread and consists of 8-10 strings about $\frac{1}{4}$ " broad, blackened by friction with sal bark.

galaṇ-supiḡ trs., to braid the hair before tying it in a chignon: *iṣi-kul kuṇihonko ūḡko galaṇsupiḡea*, *ena haturedo kā hobaḡtana*, girls in boarding schools braid their tresses before tying them in a chignon, this is not done in the villages.

galaṇsupiḡ-en rflx. v., corresponding meaning: *Gau*, *Kuṇumbi aḡ Baraḡali kuṇiko galaṇsupiḡena*.

galaṇsupiḡ-ḡ p. v. corresponding meaning: *iniṇ ṁḡ galaṇsupiḡakana*.

galaḥ (H. *galānā*) trs., (1) to dissolve in a liquid: *cini mocare galaḥkeda*. (2) syn. of *ser*, to melt

or smelt by heat: itile *galaḍkeda*; bicako *galaḍjada*. (3) to spend money: honko itumente ṭakapaḍsa kūḥko *galaḍkeda*. (4) to use strength: perḍ *galaḍ'ere* āsul'gea, if one tries his best he is sure to get a livelihood.

galaḍ-ḡ p. v., corresponding meanings: cini *galaḍjana*; *galaḍ-akan* gitilṭā kâc baioa, glass is made of melted sand; ne arandire modṣie ṭaka *galaḍjana*; ne kamire aiñā perḍ *galaḍakana*, apcādo hupingeā, I do this work strenuously but you do not.

galeḍ emphatic afx. to cardinal and proportional nls., all of them, each of them. each of the times: enḡakina *baringaleḍkriṇ* balejana, both the parent birds were ensnared (together or separately); gel *heḡogaleḍko* hijujana, the ten men have come all of them; aletare gel ṭaka menā, ciminatale omaia?—Gel *ṭakagaleḍ* omaipe; give him the ten Rs. you have got, uli hudumare *apisagalediṇ* toḷā, I hit each of the three times I aimed at the mangoes.

gal-gal (P. *ganda-baghal*, stinking; Sad. *gadul*, *gallack*; Dutch *waigen*) syn. of *hghg*, I. adj. (1) with *soan*, a very bad stench of rotting things. Also used as adj. noun: ne *galgal* mûre kâ souḥtana, this is an unbearable stench. (2) with the name of a rotting thing: *galgal* jiluko orṛare alope aderea.

II. trs caus., to fill a place with stench: Cakra cilani laikoe kiria-akadkōa, ḡṭa orḡko *galgalkeda*, he has bought dried raw fish from the

Chakradarpur people, it has filled the house with its stench.

III. intrs., (1) in the df. prst., of a place, to stink: soḡḡ haikote orḡ *galgaltana*. (2) imprsl., with inserted prsl. prn.; to perceive a stench: Kalkatare rōḡohaidokānina senkena, purḡḡe *galgalkiñā* adiñ aḡjana, at Calcutta I entered a dried fish store and was so overpowered by the stench that I retched. *galgal-ḡ* p. v. of a place, to get filled with stench: cikan soḡate ne orḡ *ḡḡgalakana*?

IV. adv., with or without the afxs. *ange*, *ge*, *ḡge*, *tan*, *tange*, also *gal-kengu'ken*, modifying *soan*: soḡa-akan jilu *galgaltan soangea*.

galgal-daru Nag. syn. of *hupudaru* Has. sbst., *Cochlospermum gossypium*, DC.; Bix'nae,—the Yellow Cotton tree, a forest tree, 50' high, with yellow juice and large yellow flowers blossoming in the hot season, when the tree is leafless. The leaves are digitately lobed and the young leaves are larger than the adult ones.

gal-gil Nag. (Sad., Or. *gulgul*; H. *gulgulānā*) I. adi., overripe: *galgil* kanṭara dondojalḡḡe pasaoa, an overripe jack fruit bursts when simply lifted with the hand. Also used as adj. noun: *galgilko* ciḡ hola kape jomkeda?

II. intrs., in the df. prst., to be overripe: ne kanṭara jaromtorsakaan taikena, tisiṇado *galgillana*, this jack fruit was only just ripe yesterday, now it is overripe.

galgil-ḡ p. v., to become overripe.

galgilaō

III. adv., with or without the afxs. *anga ge, oge, tan, lange*, modifying *jarom, rikaq, taia, ta'rika*.

galgilaō (Sad. *gila, galgi'a*; P. *gil*, earth and II. *gilla*, moist, wet) var. of *billilaō, gilgilaō*, but used only in the 1st meaning of the a. v., and in the 1st and 2nd of the p. v.

galginti sbst., a forest plant so called, used as a remedy for snake bites.

galgōc, galgōc (Sad.; H. *gāl* and *mochh*, ltly., moustache of the cheek) sbst., (1) syn. of *sili ūq*, the hair under the temple in front of the ear. (2) side-whiskers.

galgōc-q p. v., to have such or such hair under the temples; to grow side-whiskers: *kūbe galgōcukana*.

gāli syn. of *cuṭunazgāli*.

gali (Sad. a knot; H. *gilaṭ*, a knot) occurs in the opds. *sukurigali* and *pasegali, pasigali*: (1) *sukurigali*, a looped rope the bight of which is doubled up so as to present two eyes. It is used to carry pigs, the body or the legs being inserted in these two eyes. The term may be used trsly.: *baṣar sukurigaliime*, arrange the twine into a doubled up loop, as for carrying pigs. (2) *pasegali, pasigali*, (a term rarely used), a rope, twine or thread arranged into a running knot or noose. Trsly.: *baṣar pasegaliime*, arrange the rope into a noose. N.B. It is doubtful whether *gāli* and *naṣgāli* are etymologically connected with *gali*.

galj Nag. *galika, galka* Has. (Sad. *galika*) conjunction, rather, instead

galiq-maliq

of, though: *am alom hijua, nekan kami kam daṛia, baām galika* (or *galikae*) *hijuka*, do not come for this work, thou canst not do it, let thy elder brother come instead; *jatra lel senq galikado hai arētina*, instead of going to see the fair, I shall go and catch fish by the baling process; *namin maraṇ rum-taṇ kandi baba duruātana, nea hon galika sukute moḍsānj horadoc idia*, such a big full-grown man says that he cannot carry 20 measures of paddy, though any boy will carry that much easily on half a day's journey.

gāli-baṣar sbst., two rope ends starting from the *cuṭunazgāli* and tied crossways round the plough shaft. See *cuṭunazgāli*.

galiq-maliq (Sad. *galij-maliḥ*; P. *gāliz* and II. *malin*, ltly., dirty and filthy) I. adj., (1) with the names of plates, bowls, etc., dirty, badly cleaned: *ne cipido galiḍmaliḍgea*. (2) with *lija, hoṛmo*, dirty, especially dirty with soot: *galiḍmaliḍ lijakote alom uṇna*. In both these meanings it is also used as adj. noun: *ne galiḍmaliḍko sabungiritam*, wash with soap these dirty things. (3) with *hoṛo, kuṛi, babarci*, etc., dirty about their person or about their plates: *galiḍmaliḍ babarcikope sukuakoa ci?* Do you like dirty cooks? *galiḍmaliḍ kuṛikoṛ manditu jom hulunadulungea*, it is not pleasant to eat a meal prepared by a dirty woman.

II. trs., (1) to dirty one's body or one's clothes, especially with soot:

galja

lija puragem *galidmalidkeda*. (2) to dirty, or clean badly, plates, bowls, etc.: ne pelaſtim *galidmalidkeda*.

galidmalid-en rfx. v., to dirty one-self for one's clothes: musina babarei kamikenre aminanem *galidmalidenjana*, janao kamikore cilkam cekana? For one day that thou hadst to do cook's work thou hast so much dirtied thyself; what would it be if thou hadst to do that work always?

galidmalid-q p. v., to become dirty specially with soot: manditutatanre lija *galidmalidjana*.

III. adv., with or without the affx. *ange*, *ge*, *tan*, *tange*, modifying *rika*, *rikan*, *rikag*, *gasar*, *lelq*: *galidmalidtan* pelaſtikom gasartada, thou hast scrubbed the plates slovenly.

galja sbst., a fatal accident, a sudden death of man or animal not owing to sickness: ne hature tisin *galja* hobaakana, to-day a man in this village died an unnatural death. *galja-o* p. v., to die suddenly an unnatural death: miad hoſo *galjojuna*.

galja-ramba Ho, *fide* Haines, sbst., Vigna Catjang, Endl.; Papilionaceae.

See *pundi ramra*.

**galpula-bibir*, *galpula-tasaq* syn. of *kakānabihir*, sbst., Digitaria sanguinalis, Scop.; var. ciliaris; Gramineae,—a rather tall slender grass with digitate, barbed spikes. In the month of August the Mundas who observe the *karam* feast, plait stalks of this grass and tie them round their children's upper arms. This

gama

kind of armlet is called *kaidna*. It is hung on the *karam* branches on the night of the feast.

galti (Sad.; H. *galati*, omission)

I. sbst., a mistake, an error, an oversight, a slip: lelra *galtite* piſire jinagasal baba herlena.

II. adj., (1) with *kami*, erroneous, out of time: *galti* kamite ne baba ka hobajana, the crop of this paddy has failed because there has been smth. amiss in the cultivation. (2) with *kaji*, a mistaken statement a slip of the tongue: managŕhulan hijupe mente kajina monakad tafkena, *galti* kajite somarreko nenɗajana. (3) with *urɣ*, a mistake in memory, a miscalculation: *galti* urɣ hisaſtanre hobajana. (4) with *bicār*, a mistake of judgment, a miscalculation.

III. trs. or intrs., to make a mistake, an oversight, a slip: hisabin (or hisaſren) *galtikeda*, I miscalculated. *galti-q* p. v., (1) to be done erroneously: uduhre kaji *galtijana*, taſkagedo kajikullena; hisaſ *galtijana*. (2) of a mistake, to be made: nere *galtijana*.

ga-u-alti vrb. n., (1) the number of mistakes: *ganaltii* *galtikeda*, ena bairuramente isu herɗa. (2) the mistake made: misa *ganaltido* olruraakana, orɣee *galtikatejeda*, his first mistake has been corrected, but he is making more.

gama (H. *gām*, *grām*, village occurs as termination in village names. Cfr. the poetical *gamaſ* for *disum*, country.

gama I. sbst., rain: nekən *gama*

gama-də

ne sirma bitarre tisiŋ enaŋ hoba-akana, it is the first time we get such rain this year.

II. trs., to rain on smb. or smth. (constructed, like all words denoting natural phenomena, as if the rain were a liv. bg.): Khunṭitəree *gama-leḡlea*, we got rain near Khunti; ne simān kae *gamakeda*, there has been no rain in this village.

II. intrs., with or without *də* as sbj., to rain: *gamajadae*, *də gamajada*.

ga-n-ama vrb. n., (1) the extent or violence of the rain: beṭekan *ganamae* *gamakeda*, there has been a tremendous downpour; *ganamae gamakeda goṭa sokoṛa daperḡarā-gulena*, it has rained so much that the fields in the whole dell have been overflowing. (2) the act of raining: *miša ganamate* *oteko kū alidaṛijana*, *purāḡe rōḡḡiṛiakan taikena*, one shower was not enough to render the fields thoroughly wet, they were too dry for that. (3) the moisture or water resulting from rain: ne badikore lelṭan *də holaraḡ ganama* ci? Is the water we see on the high terraced fields the result of yesterday's rain?

gama-də sbst., rain-water, in cntrd. to *puṭiḡdə*, *seleṭəḡdə*, *seleṭəḡda*, spring-water, water oozing from the ground: ne sokoṛa *purā kā seteṛa*, *gamadḡḡa asaḡe*, in this dell not much water wells up, we rely on the rain (for our crop).

gamaḡ poetical parallel of *disum*, country:

Has Naguri Naguri *disumado* biure-tau,

Hasadaḡ Tamara *gamaḡdo* sekoretan.

gamaṛa

Alas, the Naguri country is in turmoil, and the Hasada and Tamar country is in commotion.

gama-gama intrs., to rain for a short time and not heavily: *gama-gamalḡe*.

gamaṛa (Sad.) 1. sbst., the sensation produced by tickling: ne hoṛo *gorelireo gamaṛa kao aṭākara*, even if one tickles this man he does not feel it.

N.B. *Gore*, *gole* Has. *guti*, *gote-guti*, *gutiguti* Nag. and *golaṛa* generally refer to the act of tickling, the last being used only when an animal is tickled, the other when a man is tickled.

II. adj., ticklish: *nīdo kenteḡ gamaṛa hoṛo*, *jaṭare capulireo gamaṛao*, he is very ticklish, wherever one touches him he has the sensation of being tickled.

III. trs. caus., to tickle: ne hon alope *gamaṛia*, *landalandate lāḡ hasua-kāḡe*, do not tickle this child, it is sure to get stomach-ache if it laughs too much.

IV. intrs., imprsl., with inserted prsl. prn., (1) to have the sensation of being tickled (when sail of bullocks or buffaloes it connotes that they do not like the sensation): *uriko taran gamaṛakoa enamenteko korondakoa*, they put a wooden or straw collar on bullocks whose shoulders feel tickled when under yoke. (2) fig. (a) with *ḡaṭa*, syn. of *ḡisirḡisir*, *ḡuḡguruḡ*, to feel one's teeth on edge: *kerel uli jomjomte ḡaṭa gamaṛakḡiṇa*, I got my teeth on edge by eating too many green

mangoes. (b) with *kaŋa*, to feel a tickling on the soles of the feet at the sight of a very dangerous or risky feat: ne hoŋo darure gaŋisaraŋ-lekae rikabaŋantana, lelte kaŋa *gamaŋkiŋa*, this man runs and jumps about like a monkey in the branches of the tree, on seeing him I felt a tickling on the soles of my feet.

gamaŋ-ŋ p. v., (1) to have the thrilling sensation caused by tickling: ne hon gorelireo kae *gamaŋoa*. (2) of the teeth, to get on edge: berel jōte ɕaŋa *gamaŋoa*. (3) imprsl., of the sensation of being tickled, to be produced: jutare kã *gamaŋoa*, when one is tickled on the shoes it does not produce any thrilling sensation. *ga-n-amaŋ* vrb. n., the force of the sensation: goporetanre miaŋ hondo *ganamaŋ* *gamaŋkja*, landalandate lãŋ hasunterkja, when tickling one another, one of the two children felt it so much that it split its sides with laughter.

gamaō (A. *za'm*, thinking) trs. or intrs., to take notice, to feel, to mind: leldoina lellja mendo kaina *gamaōkja*, indeed I saw him, but I took no notice of him; ne keŋa jãminan ŋundaire kae *gamaōea* (or kae *gamaōa*), however much one may goad this buffalo, it does not take notice. *gamaō-ŋ* p. v., corresponding meaning: bar caŋu berel ɕare moŋ cipi lolo ɕa jãmalere kã *gamaōoa*, it makes little difference if one pours half a bowlful of hot water in a whole pitcher of cold water.

gamar-gamur, *gambar-gambur* (Sad.) of quadrupeds, the young of which

are not able to stand on their legs and walk as soon as born; sometimes of babies as var. of *ambar-dumbur*, I. adj., crawling about but not yet able to sit or stand: *gambar-gumbur* kaŋeahonko taikena, there were (in the nest) young rats not yet able to walk; *gambargumbur* baŋhonko parkomre gitakoreko paŋiuuina, if one lays a young baby on a bed, it will fall off when it turns on its side.

gambargumur-en rflx. v. (rarely used) of such babies and young animals, to crawl about.

gambargumur-ŋ p. v., to reach this stage of growth: pusihonko *gambargumurakana*, aũriko memedoa, the kittens are only able to crawl about, they are still blind.

II. adv., with or without the affxs. *angé*, *ge tan*, *tange*, modifying *rikabaŋan*, *rikuŋ*: *gambargumburtan* cuŋuhonko rikabaŋantana.

gama-saŋãrã trs., of heavy rain, to beat the ground firm and hard: holale herlãe *gamasãrãrãkeda*, we sowed yesterday, heavy rain has hardened the soil.

gamasãrãrã-ŋ p. v., of the soil, to be beaten hard by heavy rain: guŋũlu *gamasãrãrãjana*, uŋul kae ɕaritana, borgoŋtana, the field in which we have sown Panicum, has been beaten hard by the rain (the seeds) cannot lift up the soil, they germinate and die underneath.

gambar-gumbur var. of *gambar-gumur*.

gambaŋa-gapu syn. of *gapaŋgupuŋ*, *gasaŋgusuŋ*, I. sbst., the act of slink-

ing, creeping or stealing away through fear or shame: *gambara-gapuŋ* lelte mundiq̄tana ne taniko borojada, these wild dogs are afraid as is evident from their slinking away.

gambaragapuŋ-n rñx. v., (often with the aff. *bara*), to slink away through shame or fear: tuŋ merom sabmente guŋaŋtee hosorufalena, setakoe lelkeŋkoei *gambaragapuŋ-jana*, a jackal crept out of the scrub jungle to catch a goat, having perceived the dogs it slunk away; setako, tufuko, taniko, tēpoko *gambara-gapuŋre* caqlomko gapuŋa, dogs, jackals, wild dogs and wolves, when they slink away, pull in their tail between the legs; mōrē hoŋoko aia esēkarakanre nanatānko rikajia taikena, aiŋa gel hoŋo gatiko hijŋ-lenci sobenکو *gambaragapuŋjana*, five men were bullying me when I was alone, but after the arrival of ten of my friends they all slunk away.

II. adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, modifying *scuŋ*, *rikan*, *rikabaran*.

gamca Has. **gamcha** Nag. I sbst., a cloth generally 5 cubits long and 2-2½ cubits broad, with one or two red or brown stripes, or a series of stripes, at either end. It is worn, thrown over the shoulders, by men when not at work: *gamcae* banila (or *raŋala*), he has woven the man's cloth with coloured stripes at either end; *gamcae* sadala, he has made a man's cloth quite plain, without stripes.

II. tra., to weave into such a cloth: ne sutam *gamcaeme*.

gamca-n rñx. v., to wear such a cloth haŋamhaŋam piourii kaēatana, *gameane* monējada, though he is an old man he does not wear a double cloth, he prefers a *gamca*.

gamca-p p. v., of thread, to be woven into a man's shoulder cloth: ne sutam *gamcaoa* ci picuŋia?

gamca-bani, **gamca-raŋga** sbst., the coloured stripes at either end of a man's shoulder cloth: *gamcabani* baim ituana ci?

* **gamca-montor** sbst., the incantation deemed most powerful in "sweeping out" snake venom. During the incantation the patient either lies under a *gamca* or is beaten with one.

gamca-picuŋi Has. **gamcha-pichaŋi** Nag. sbst., a *picuŋi* with coloured stripes. A *picuŋi* consists of two *gamechas* sewn together. When it has no coloured stripes at both ends, it is called simply *picuŋi*, *pichaŋi*.

* **gamca-uku-inua** sbst., a children's game: the game of hiding the *gamcha*. The children sit in a circle. One of them holding in his hand a *gamcha* twisted like a rope, starts running round the circle and tries to drop the *gamcha* unnoticed behind one of those who sit in the circle. If he reaches again the same place before the sitting player has picked up the *gamcha*, he does so himself and beats him with it whilst he chases him once round the circle. The scourged player then takes back his former

place and the other runs on trying to find a new victim. If however the player behind whom the gamcha is dropped, remarks it in time, he jumps up, gets hold of the gamcha and pursues the runner trying to catch up with him and beat him before he sits down in the vacated place. The former sitter is now runner.

gamcha Nag. var. of *gamca* Has.

gamchi Nag. *gamcahon* Has. sbst., a small shoulder cloth for boys.

gamu (Cfr. A. *zamzana*, singing; H. *gānnā*, to sing) syn. of *duraṇ*, used by the Hos and by the Herenga Mundas of Gangpur.

gān Has. var. of *gahan* Nag.

gaṇa syn. of *phūl*, *phuḷa*, trs., to reduce cattle to one of a pair; to deprive a bullock or buffalo of its pair: miaḍ keṛape *gaṇakṣi* ci?—he, hola inia juṛile akiriakṣi.

gana-gg p.v., to be deprived of its pair, to lose its pair: ne keṛa *gaṇajana*.

ganam-ganam, **gasam-gasam**, **gunum-gunum** (Sad. *gonā*) syn. of *baḍabaḍa*, but not used of crawling insects. The advs. *ganamleka*, *gasamleka*, *gunumleka*, are also used.

ganaḍ, **ganatiḍ**, **ganti** (H. *ginnā*, to count) Cfr. *manotiṇ*, I. sbst., the taking into account: paṇcūṭre huṛiṇamarāṇ sobenle kajikena apanlekankōḥ *ganaḍge* banoa, all of us, big and small, we spoke at the meeting; no account is taken of the opinion of small people like me.

II. trs., to take into account: apuina]

mente kae *gantia*, joaro kae joarkṣi, he does not treat him as his father, he did not even greet him; hoṛoleka kae *gantikṣi*, he did not treat him as a man; aīṇa kaji setabṣ pāṇṭi kako *ganaḍkeda*, they did not take my words into better account than the bark of a dog.

ganaḍ-n rfx. v., to regard oneself as: landiare (or landialeka) kae *gantintana*, he does not consider himself lazy (though he is).

ga-p-anaḍ repr. v., to regard or treat each other as: honhaponre kākia *gapantitana*, they do not treat each other as father and son.

ganaḍ-g p. v., to be taken into account, to be regarded or treated as: hoṛoleka kae *gantijana*; aīṇa kaji setabṣ pāṇṭi kā *ganaḍjana*.

ganari (derived from *gari*) poetical syn. of *gira*.

***ganārī**, **ganārī** I. sbst., (1) a stick about 8" long, part of a contrivance to shut a one-leafed door or one leaf of a door. The doors of the Mundas always open inward. A post 2' high, called *ganarīkunṭa*, is fixed close to the doorpost. It has a deep groove parallel to the door and in this groove is inserted the end of the stick, loosely kept in place by a peg piercing the whole. On this peg as an axle, the stick can partly revolve in a plane parallel to the door, so that, when it is let down, it fastens the door effectively. (2) a wooden catch revolving on the screw with which it is fixed, in ontrd. to *hurka*, *ṭara*, a wooden gliding bolt used to fasten double-

leafed doors or shutters. This catch having been introduced by Europeans, is called *gaboňko ganari*.

II. trs., to make into, to fit with, to fasten by means of, such a latch: *duar ganariťam*.

ganari-q p. v., corresponding meanings.

ganari-keseđ trs., to shut out smb. by latching the door: *ganari-keseđkiňako*.

ganarikeseđ-q p. v., to be thus shut out.

ganari-kunťa sbst., the post supporting the *ganari*.

ganstia var. of *ganađ*.

ganda, ganđa, sbst., a finger, a toe.

ganda-q, ganđa-q p. v., to get or have fingers or toes: *simko upuniako gandaakuna*.

ganda (P. *ganda, gandā*, fetid) syn. of *řası*, I. adj., with *jarom* a rotten egg: *ganda jaromko giriťape*.

II. trs., (1) of hens, to cause eggs to rot, by bad or partial hatching, in cntrd. to *bage*, to let eggs spoil by not hatching them: *ne mōřea řarom simdo gandakeda*; *cāřabiri abūrimte goťa atarađ jarome gandakeda*, the hen has spoiled a nestful of eggs by desultory hatching. (2) to foul the air: *hūřia kuřire hořoko tubiđtubiđko gitijana wađaťe goťa 'kuřiko gandakeda*, people slept in a room, filling the whole space, they fouled the air with their breathing.

III. intrs., in the df. prst., same meaning as the p. v.

ganda-q p. v., (1) of eggs, to rot to be caused to rot: *ne jarom gandaptana* (or *gandatana*) *sim kae duřtana mente*, the eggs rot because the hen does not sit on them; of air, to become foul: *ne opřa hošo purage gandajana, duarko niťape*, the air in this house has become very foul, open the doors.

IV. adv., (1) with the aff. *ga*, modifying *soan*, to stink like rotten eggs. (2) with the aff. *gga*, so as to let rot or cause to rot: *ne babarci gandagge simjarome dōgipikeda*.

Ganda occurs as parallel of *Munda* in one of the versions of the Asur legend, but is unknown to most Mundas.

gandađ-gusađ Has. *gandu-gusa gendeđ-guseđ* Nag. syn. of *dāđdūđ* irresolution, weakness of will.

gandak, gandaka (H. *gandhuk*; Sad.) sbst., sulphur.

gandaka-soan sbst., the smell sticking for several days to the clothes of those who have eaten sulphur: *gandakia jomľa, barsia apimā jakeđ gandakasonn lijakore taiňjana, ořo kasāra řořuterjana*.

gandal Has. var. of *geđľa* Nag.

gandal-gandal, gandal-masal (Sad. *gandal-masal*; Cfr. *gandurinađ*) I. sbst., in the pl., rubbish lying on the floor: *ne gandalgandalho jōgiriťape*.

II. adj., with *ořa*, a floor dirty with bits of straw, chaff, leaves and such like rubbish. Also used as adj. noun: *gandalgandalre cilekabu duba?* How can we sit on a dirty floor?

gandal-masal

III. trs., to throw or strew such rubbish on the floor: oōna rāri honko leṭṭkena, goṭa oraṅko *gandal-gandalkeda*, the children have been nibbling steamed pigeon-pease, they have thrown the shells all about the floor.

IV. intrs., in the df. prst., to be strewn with bits of rubbish: oraṅ *gandalgandal-tana*, jōlape.

gandalgandal-p p. v., to get strewn with bits of rubbish: busṅkote ne oraṅ *gandalgandal-tana*.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *gandalleka* modifying *rika*, *leṭṭ*, *busṅ*, *leṭṭ*, etc.: goṭa oraṅ *gandalgandal-tanko rikakeda*. Note the idiom: amaṅ honko *gandal* (or *gandalleka*, *busṅ-gandal*) menṅkoa, thou hast a lot of little children unable to work and lying about the house like useless bits of straw).

gandal-masal syn. of *gandal-gandal*.

ganda-lunukuṅ sbst., the fold under the knuckle of a finger or toe in intrd. to *uṭi*, the knuckle, and *gandarenebeḍ*, *tirenebeḍ*, *kaṭarenebeḍ* the fold between two fingers or two toes at their base.

gandhras (H.) sbst., frankincense. Some witch-finders burn it in their sacrifices instead of *duna*, the rosin of the sal tree.

gandhari-aṅṅ (Or.) syn. of *naguri-leperaṅṅ*, *aṅṅ leperaṅṅ*, sbst., the red-leaved form of *Amarantus gangeticus*, Linn.; *Amarantaceae*—a stout annual cultivated as a potherb

gandu-gusa var. of *gandaḍgusaḍ*.

ganduruḍ

ganduruḍ (P. *ru-gardān*, *averse* ltly., turning away the face) ꞑ. abs. n., dislike, repugnance, aversion to do smth.: rakṅnako, *ganduruḍte* kaina senkena.

II. adj., (1) with *hoṛo*, a person easily feeling repugnance: nī beṭekan *ganduruḍ* hoṛo, miḍookoḅ galiḍ-maliḍ lelkrege jāḅṅ mandi kae jōma, he is very fastidious, if he notices any want of cleanness about the food, he will refuse to eat with anybody. Also used as adj. noun: nekan *ganduruḍko* pordēsko senkre renṅṅteko goḅna, such over-delicate people when they go to foreign parts let themselves starve. (2) with the n. me of any action, repugnant to one: kā abentan hoṛoko manditadṅ jom *ganduruḍgea*, to eat food prepared by people who do not wash their hands, is distasteful to one.

III. trs., to refuse smth. through repugnance: nekan parei mandiu-tui *ganduruḍkeda*.

IV. intrs., (1) prsl., also with inserted ind.o., to show repugnance: alom *ganduruḍalea*, am iminudo pareile mandijaḍgea, do not turn up thy nose at us (at our meal), we cook as cleanly as thou; en kaṅṅaraṅ korokoso lelte kinaṅko *ganduruḍtana*, seeing how insects have pierced this jack fruit with galleries, the would-be buyers turn away. (2) imprsl., with inserted prsl. prn., to feel repugnance: sen ṅa, I did not like to go.

ganduruḍ-p p. v., (1) to feel

ganduriad

ganda-gunda

repugnance: *gandurudofanae*. (2) to be • refused through repugnance: nekan paroi mandutu cilekate *gandurudoa*? How can such clean food be found repugnant?

gandurudge adv., modifying *aŭkar*, *ŭor*, to find repugnant: mandu *gandurudgee* aŭkarkeda.

ganduriad I. sbst., in the pl., fallen leaves, loose grass or straw, and other similar rubbish, especially when floating on the surface of water: cilekate dōbolōboltan helo-baratana jān *ganduriadko*, enkate, even as rubbish is tossed about by the waves, so.....

II. trs., to cover, especially water, with light rubbish: sida bāri soben dōbakoe *ganduriadkeda*; honko orāko *ganduriadkeda*.

ganduriad-q p. v., corresponding meaning: argodate soben dōbako *ganduriadakana*; jānjetan sakamko, tasaŭko, dumbuko giriqre, entā *ganduriadoo*.

ganda var. of *ganda*, a finger, a toe.

ganda (Sk. II. Sād.) I. sbst., (1) a set of four: miŭ *ganda* simjarom auime, bring four eggs: miŭ *ganda* lumamkoina kirinakaŭkoa, I bought 4 silk cocoons. (2) a set of 4 pice, i.e., one anna, the 16th part of a rupee: bar *gandarg* tamaku menā, there is 2 annas' worth of tobacco.

II. trs., (1) to divide into sets of 4: ne tuŭkirā uliko *gandaepe*. (2) to divide into sets worth one anna: oko baŭpe kejatada?—Maparara kejale *gandatada*, en

jugutuŭle diluatada, hupuriuter-akole paēsatada, according to what rate have you made the little heaps you offer for sale? We have made the biggest for one anna, the next for 2 pice, and the smallest for one pice. (3) to put the price at so many annas: miŭ sēr bulunara gonorako *bargandakeda*. (4) to pay a man so many annas for wages: miŭsānj kamikenkoe *bar-gandakeŭkoa*.

ganda-n rflx. v., to take for oneself a set of four: aq *bargandanjana*, eŭakodo mimiŭ *gandae* omaŭkoa.

ganda-q p. v., meanings corresponding to the trs; sobenko mimiŭ *gandako* namkeda, aandom *bar-gandajana*; miŭsānj kamikenko *bargandapka*, baransānj kamikenko upun *ganda*; miŭ sēr bulunara gonora api dibua taikena, tisinado *bargandajana*.

gandaganda adv., modifying *leka*, *dō*, *guŭi*, *guŭiq* to divide, to put, to put down pebbles, in sets of four: hoŭo partedre *gandaganda* guŭiŭpe (or guŭi dōepe), ente munŭioa upunupun ŭaka uŭualere ciminura ŭaka jamaoa, put down pebbles, one set of four per man, then we shall see what will be the total if each one gives 4 Rs.; hoŭo partedre *gandaganda* guŭiŭka.

gandagarur sbst., (1) Nag. syn. of *garur*, *garuŭa* Nag. *hur* Has. (See the last). (2) Has. syn. of *punŭi seroŭo*, the white heron, *Ciconia alba*.

ganŭa-gunŭa jingle and syn. of

gandā-guṭi

gandā.

gandā-guṭi I. sbst., a pebble put down in counting, for each set of four: *gandāguṭi dōpe*.

II. intrs., to put down a pebble in counting, for each set of four: *gandāguṭipe*. A more usual way of expressing this is: *gandare guṭipe*, or, *gandare guṭi dōpe*.

gandāguṭi-ḡ p. v., imprél., of a pebble, to be put down for each set of four: *cimin hoṛoko ṭakako omperēkeda, aḍ cimin hoṛoko āṛā bāriko omkeda kā munḍitana, enamente miad ṭupare ṭakaguṭika, oṛḡ miadre gandāguṭika*, we do not know how many people have given a rupee and how many have given only one anna, therefore let a pebble be put in a small basket for each rupee, and in another a pebble for each anna.

gandā-haṭiā trs., to divide into sets of four: *ne uli gandāhaṭiāpepe*. *gandāhaṭiā-ḡ* p. v., to be divided into sets of four.

gandā-rasūṛi occurs in the following song:

Buruāte naraguneko, ho Sondari,

Berate nosoreneko,

Nikugeko tulabulunā, ho Sondari,

Nikugeko *gandarasūṛi*.

Those who come down from the hills, O Sondari, those who come down to the plains, they are the people who sell salt by weight, O Sondari, they are those who sell garlic in sets of four.

***gandās** (Sad.; H. *gandāsā*, a pole-axe) sbst., the largest kind of battle and hunting axe. See Pl. IV, 2.

The blade is about 1' long, 2½" broad and ¼" thick on the top. The edge is shaped as shown there, and the handle is about 5' long. Fig. A is a section through the middle of the blade, showing the *dphora*, a groove for draining blood from the wound. The blade is attached to the handle by means of 3 iron rings. To prevent these from wearing the handle 3 little iron shields are inserted between. The rings are fixed tightly by a long iron wedge, the tips of which, after it has been forced in between the handle and the rings, are recurved spirally. This weapon is rarely seen nowadays because the few people still possessing one are reluctant to show it as it is not a mere hunting weapon like the axes in common use, but a real battle axe, and consequently falls under the prohibition of the Arms Act.

gandē, gandī (Sad. *gandī*) I. adj., (1) deviating from, or transverse to, either the line straight upwards or the line straight in front or straight behind: *gandē daru*, a tree with slanting stem; *gandē singi*, the sun in an oblique position, below the zenith. (2) with *jagar*, (a) figurative or idiomatic speech: *bujaḍḍ-leka jagareme, gandē jagar aḍ antar jagar hokaeme*, speak plainly, stop those figurative meanings, or idiomatic expressions and that, beating about the bush. (b) syn. of *antar jagar*, circumlocutions, beating about the bush. (c) unruely, sly, disingenuous, unfair, insidious, talk: *poncock-kaji alumkedte oṛḡ amte*

gandē

urūsōjekedte jagareme, *gandē* jagarō bagetam, pay due attention and respect to the opinion or decision of the elders and think by thyself over the matter in a straightforward way, stop thy disingenious talk. (d) provocative, exasperating talk : inkure *gandē* jagar menā. This last meaning is the most frequent.

II. trs., (1) to put across or obliquely over smth. : horaro mutuko *gandēakada* ; orāre danrako *gandēn*, barāiako muliā, in a roof they place the beams crosswise and the ridge-piece lengthwise ; mutu cilekateko ūiaa ?—Jān eṭā darure tenderkateko *gandēn*, how do they place a tree they want to saw ?—They make it rest on another piece of wood and so put it in an oblique position. N. B. *Gandē* is not used trsly., in the meaning of to put smth. in an oblique, nearly vertical position ; if the thing is put leaning against another *tender* is used, otherwise *lokondē*. But *gandēn* may be used for *tendern*, *lokondēn*, in the meaning of to put more slantingly : sirhi purape siduhkeda, *gandēnpepe*, you have put the ladder too straight, incline it a little more, (2) with *jagar*, to speak as described above : jagare *gandēkedlea*.

gandē-n rfx., (1) to take an oblique direction : glope *gandina*, sōjege tānīpe, do not pull sideways, keep to the middle of the road ; ne urī tūdalīree *gandēna*, this bullock turns and pulls sideways when one pricks it with the goad ; han ūolatāre

gandē

sōjege senōpe, *gandinredope* Khuntī-hatu kape telāca, near yonder hamlet go on straight, if there you take the branch road, you will not reach Khunti. (2) to speak in an unruly, forward, disingenious manner : *gandentanae*, kale sōje darīgia, he talks unsubmissively, we have not been able to put him straight.

ga-p-andē repr. v., to speak on both sides in a provoking way : kajikina *gapandējana*.

gandē-o p. v., (1) to be put or to get in a position deviating from, or transverse to, either the line straight upwards, downwards, front or behind : enatedo hora *gandēgātana*, then the road turns ; rabaadine siragi *gandēakane* tāina, in winter the sun remains in a slanting position, passes below the zenith ; hoōote maḍ *gandēptana*, the bamboos are bent by the wind ; usaren kaina ituiā, deasare mutu *gandēakana*, I cannot walk backwards, there is behind me the trunk of a tree lying across the path. (2) with *jagir* or *kaji* as sbj., of figurative, round-about, unruly or, especially, exasperating talk, to be spoken.

gandēgandē, *gandēn* alv., in a slightly oblique way, in a slightly figurative, round-about, unruly, provocative manner : *gandēgandēe* jagarkeda.

gandēge, *gandēte* adv., (1) in an oblique direction : loadarutāre *gandēte* senruar lagatāra, near the fig tree you must turn aside from the road. (2) in a transverse position : gara-

biā, ganđetee atuna, when the 'river snake' lets itself float with the current, it keeps a transverse position; *kunđire saŋga mulite kâredo ganđeteko roaca*, along the ridge they plant the sweet-potato cuttings with the stems lying either longitudinally or transversally. (3) horizontally: *mungaara koba ganđete roalere kûh saŋge daruua*, if a branch of the *mungaara* tree be planted horizontally, many stems will shoot up. (4) with *dal*, to deal a side stroke. (5) with *jagar, kaŋi*, to speak in a round-about, unruly or offensive way, and especially, to speak figuratively. (6) with *eraŋa*, to scold in a round-about way. (7) with *idi, bicâr*, to take amiss what was said innocently: *bugin jagar ganđetee idkedda* (or *bicâr-keda*). (8) with *sen*, to walk sideways: *kaŋkomko ganđeteko senca*. (9) with *haraŋ, moŋcoŋ*, same meaning as *ganđemcŋaŋ*. N. B. In the first meaning above, *ganđete* may be used intrsly. with inserted prnl. subj.: *nādo jemsā ganđetebua*, now let us turn to the right; nere *ganđetekojana*, here they left the road. *ganđere* adv., of the sun, in an oblique direction or position: *siŋgi purauter ganđeree turoa, jeŋco kâ ūsadia*, the sun rises at a distance from the true East (in December), one cannot get satisfactorily warm. N. B. (1) In connexion with *siŋgi*, the sun, *ganđe, ganđi* is syns. both with *ārē* and with *hārē* and is constructed like these two words, but

siŋgi must always be expressed except in the sentence: *tikānpe tebakena ci ganđe?* Did you reach about noon or about 2 o'clock? It may also in certain contexts refer to the oblique position of the sun during the morning in summer, of which neither *ārē* nor *hārē* may be used: *tisiŋgapa siŋgi sōjeria, setaredo oŋo tarsaimtara ganđeoa*, nowadays the sun crosses the zenith, but in the morning and in the afternoon it is in an oblique position. (2) *Ganđe, ganđi* occurs also as adverbial affix in *senganđe*, to travel about.

ganđe-hoŋaŋa, ganđi-hoŋaŋa (1) syn. of *houđaganđe*. (2) to heap up or throw down long pieces of wood in disorder. (3) syn. of *ganđemunđi*, but not in the meaning of *janđere-kandere*.

ganđeke Nag. syn. of *poga* Has. sbst., any kind of mushroom growing on decaying tree stumps. Those growing on *baŋi, heŋa, koronj, loā, mađ, puŋkal* and *uli* are edible. The ordinary *sariomganđeke*, growing on sal stumps, is also edible, but the phosphorescent *jeŋu-poga*, growing on the same stumps, is poisonous.

ganđe-keseđ, ganđi-keseđ trs., (1) to shut a passage, an opening in a wall or hedge, a waterway, by means of planks, crossbars or tree trunks, in contrd. to *bandu-keseđ*, to shut a waterway by an embankment; *terikeseđ*, to shut with layers of stones: *mutute hema ganđekeseđ kada*; ne *ponkaba*

gandē-moṭaq

gandekesedṭa, uriko alokako boloa; mutyte lörko *gandekesedakada*, da eṭate senṭana, gitildo lörrege takiḍtana. (2) to bar a passage by lying athwart: entare bira horae *gandekesedakada*; bitarre gitime, duar alom *gandekesedea*, sleep inside, do not lie across the threshold.

gandekesed-en rflx. v., to protect oneself by obstructing the passage into the house: duar kã tearakana, takātatele *gandekesedentana*.

gandekesed-ḡ p. v., of a passage, to be barred by smth. being put across or by a man or animal lying athwart

gandē-moṭaq, gandē-moṭoq, ganḍi-moṭaq, ganḍi-moṭoq Has. syn. of *permoṭaq* Nag. (The first is considered indecent in Nag. on account of the Sad. *ganḍi*, vulva) p. v., (1) of human beings, to grow short and thick: Buṭia paṭṭanko *gandemoṭakana*, the Bhutia soldiers are thick-set. (2) of grain stalks, to grow thick and stunted and bear small defective ears: *ganḍimoṭoḡan* baba buḡ uringe geleoa.

gandē-muli, ganḍi-munḍi I. adj., (1) of a single object, crooked all over, zig-zag, tortuous, winding: *gandemunḍi* madem auakada, kamire kã jogaṣoa; *gandemunḍi* horatena hijuakana. (2) syn. of *janderekandere, janderkander*, starting off in various directions from one point: hantare mōrṣaleka *gandemunḍi* hora mena.

II. trs., (1) to lead smb. by windings and turnings: *gandemunḍikedileae*, sōḡe horate kae auleḡlea. (2) to express various opinions, say

gandē-pase

several things: kajii *gandemunḍikeda*, jetan kajitae kã samaṭijana he expressed various opinions, none of them was accepted. (3) to heap up or throw down long pieces of wood in disorder; racare arkaṭako *gandemunḍikeda*.

gandemuli-n rflx. v., to turn to right and left, to follow a zigzag way; sōḡeḡe senṭpe, alope *gandemunḍina*. *gandemuli-ḡ* p. v., (1) of a path, to be tortuous: hora *gandemunḍiakana* ei sōḡeḡa? (2) to have to go in a zigzag direction: *gandemunḍijana*le enate purḡle herajana. (3) of various opinions, to be expressed; ne paucāṭre kaji purḡḡo *gandemunḍijana*.

III. adv., with or without the affxs. *ange, ge, tan, tange*, (1) tortuously branching off in various directions, put down disorderly: entare *gandemunḍi* horaakana, there the road is tortuous, or there it branches off in various directions; racare arkaṭako *gandemunḍi* giṭiakana. (2) modifying *kaji, jagar*, expressing various opinions, jumping from one subject to another, contradicting oneself: *gandemunḍiangeko* jagarkeda. (3) in songs, in various directions, in all directions:

Gandemunḍi hōpe bātan baitana, Tinjhonor hōpe ḡalitano bāruṭan. You are keeping the flower feast everywhere, but on successive days.

gandē-pase, ganḍi-pase Nag. sbst., a contrivance to ensnare birds at the moment they enter their nest. As it is one of the contrivances called *kaṭikaḡ* in Has., it is describ-

ed under this word.

gandī and derivatives, vars. of *gande* and derivatives.

gandī Nag. syn. of *capuadāz*.

***gandū** ¹⁰ I. sbst., a very small low stool, resembling a footstool, but used by the Mundas to sit upon (Pl. XXI, 4). It is made of wood. When it has a rope seat it is called *mancigandū*. When distinguished from the latter it is called *calpa-gandū*. Though as a rule Mundas squat on the ground, a *gandū* is to be found in nearly all houses.

II. trs., (1) to shape wood into a low stool : ne daru *gandūime*. (2) to use a folded or bundled up mat or cloth as a low stool : paṭi (or lija) *gandūime*.

gandū-ṇ p. v., corresponding meanings : ne daru apia *gandūṇka* ; paṭi kuṛakeaḍ *gandūṇka*, oṛo eṭa dubteṇ banoa.

²⁰ fig., and in scorn, I. adj., with *hoṛo*, (1) a man without a will of his own, always ready to obey without any objection : *gandū* hoṛoko jūṇageko hēsōjece, weak-willed people assent to anything. (2) a hen-pecked husband : *gandū* hoṛoko jūn mōtkaji kuṛi begar kulite kako manjurea, hen-pecked hu-bands will not assent to any common resolution without first asking their wives.

II. trs., (1) of a wife, to hen-peck her husband : ne kuṛi koṛatanji *gandūkija* (or dublenkija), she hen-pecks her husband, ltly., she has reduced him to the condition of a stool whereon to sit, she has crushed him by sitting on him. (2) to lead

others by stronger will : neren munda goṭa haturen hoṛokoe *gandū-keḍkoa*, the chief of this village overrules all the other inhabitants by his stronger will.

gandū-n rflx. v., to let oneself be overruled by a stronger will ; to submit to hen-pecking : alom *gandūna*, kam sukuateḍo ujureme ; kuṛitanjaree *gandūna*.

gandū-ṇ p. v., to become weak-willed, to be swayed by a stronger will ; to be hen-pecked : neka jūn kajim hēsōjece musinadinem *gandūna*, if thou go on always consenting like this to everything, thou wilt one day turn out weak-willed ; en hoṛo *gandūokana*, kuṛiāte aidi miḍ meca kae oṭadaria, that man is hen-pecked, he dare not open his mouth before his wife.

gandua (H. *kalwet*, *kalwāt*, a male antelope) sbst., the buck of the ravine-deer, *Gazella Bennetti*, the hind of which is called *siliḥ*.

gandū-ḍaṣa sbst., a grinding tooth on the lower jaw (ltly., a tooth resembling a low stool), in entrd. to *caṭṭaḍaṭa*, any grinding tooth.

gandūl, **gunḍūl** Has. **kandūl** Nag. (Or. *khandnū*) I. sbst., any of the pieces obtained in shortening or dividing a piece of wood by cutting, sawing or breaking off : birāte soben *gandūḥ* harauime ; miḍ (or miaḍ) *gandūḥ* omainape, danraia baiia.

II. trs., syn. of *oḍ*, (1) to shorten a piece of wood by cutting, breaking or sawing off : ne daru purā jiliṭa-akana, *gandūḥtape*. (2) to cut,

gan-gan

break or saw in pieces of a given length: ne daru netā orq entāre *ganḍuḥime*, divide the tree in this and that place; ne daru *apiganḍuḥime*, cut this tree in 3 pieces of equal length.

ganḍui-ḡ, *ganḍui-ḡ*, *kandui-jḡ* p. v., corresponding meanings.

ga-n-anduḥ vrb. n., (1) the extent of dividing: *ganandukko* *ganḍuḥkeda*, sānre eskar jogaḍoa, they have cut the wood in so many pieces that it can no more be used except as firewood. (2) the pieces cut: *holarā gananduh* (or *ganandukko*) *tisiā aucabalena*.

gan-gan var. of *ghanghan*.

ganganaḍ Has. var. of *ghanghanaḍ* Nag.

ganj Nag. **ganjaḍ** Has. (H. *ganj*, a heap, treasury; Sad.) I. sbst., (1) a stack of anything cut, or reaped, and heaped on the ground, even of the paddy sheaves stacked on the threshing floor, though this last kind of stack is generally called *paṛoḥ*: *miad ganjaḍre api sagūṛi sūn taikena*, there were 3 cartloads of firewood in one stack. (2) bricks piled up.

II. trs., to stack or pile up: *ḍaloē-onare irlen baba kolomreko si-dubaḍarea, ḍa hinjijanateko ganjaḍea*, paddy reaped in a field covered with water, is first placed on end on the threshing floor and they stack it only when the water has drained off.

ganj-ḡ p. v., to be stacked or piled up: *baṭare iṭa kādar ganjaḍakan taīna*, the term *ganjaḍ* is not used

ganja

of bricks in the kiln.

ga-n-anj vrb. n., the amount of stacking: *gananjaḍko* *ganjaḍkeda* *surgunjate kolom pereḡṛiakana*, they have stacked so much reaped *surgunja* that it covers the whole threshing floor.

ganja (H. Sad. *ganjā*) sbst., (1) *Cannabis sativa*, Linn.; Urticaceae, — Hemp, a tall, erect, woody herb with, below, opposite 5-11 partite leaves, and above, alternate 1-3-partite leaves, the lobes of which are lanceolate and serrate. It is not cultivated in Chota Nagpur, where it occurs as a road-side weed. (2) hemp sold in the shops, prepared for smoking: *ganju sihre heḍaakan hoṛoko api-upunmūleka ganja kako bosaj inreko goḡuteroa* : *dikukore lelakana, hoṛokodo kako siba*.

ganjaḍ Has. var. of *ganj* Nag.

ganjara, ganjere (may be derived from *gajaraḍ*) occurs in the cpds. *hareganjere, haleganjere, hati-gan-jara*.

ganja (H. *ganj*, treasury; Sad.) sbst., a long, narrow, net-like money-bag, made of thread by the weavers.

ganta Nag. (H. *gānthā*, a knot, a bundle) syn. of *bocōka*.

ganta syn., of *ganaḍ*.

ganta, gantha sbst., a 4-cornered basket, low and broad, different from *ḍali* which has no corners. It is used to store grains.

ganṭa and **ganṭa-ganṭa** vars. of *ghanṭa* and *ghanṭaghanṭa*.

ganṭari diminutive of *ṭari*, trs., to lift by means of a lever such

objects as can be raised by a single man : ne soben hupɛɛ diri *ganŋari-keate* aɛre tirinɛme.

ganŋari-ɔ p. v., of such objects, to be raised with a lever.

ganŋari-ururɔ trs., to lift and take out with a lever : luturre iɛuɔq maraɛge menɛia, *ganŋariururɔme*, aɛɛdo kainɛ itujada, there is a lump of wax in my ear, pick it out with a little stick, I do not succeed in doing it ; ɔɛtare rebedakan jilu caritee *ganŋariururɔjada*, he picks out with a little stick the meat sticking between his teeth.

ganŋariururɔ-en rlx. v., to pick one's teeth, to scoop with a little stick wax from one's ear : ɔɛtare rebedakan jilu carite *ganŋariururɔenme*.

ganŋariururɔ-ɔ p. v., meaning corresponding to the trs. : piɛre soben diri *ganŋariururɔakana*, aɛre tirinɛɛɛgainape, iliaɛ ururɛa, on my high field all the stones have been levered out of the soil, help me to pile them on the ridge and I shall entertain you with beer.

ganŋi Nag. var. of *ghanŋi*.

ganŋi (A. *khatt*, a mixture ; Sad. *ganŋek*, to mix) trs., to stir, especially cooking rice, with the handle of a ladle, in order to detach it when, the water getting exhausted, it sticks to the bottom of the vessel, in cntrd. to *gāŋŋi*, *sāŋŋi*, to stir with the ladle itself a cooking pot in which there is still water : ɔɛ anjeɛjanre manɛi lundidandemteko *ganŋiia*.

ganŋi-ɔ p. v., to be so stirred.

gata I. sbst., (1) the condition of living alone, without relatives : ne horo *gata* heɛaakana, this man is reconciled to his lonely state. (2) a solitary place, a place where there is no other house : *gatarele* oɛakada.

II. adj., (1) with *korɔ*, *kuri*, *hayan*, *buria*, *hon*, etc., any person who lives in a lonely state, wife, husband, children, parents, other members of the same household, having died, living separately or being absent for a long time. (2) with *kulgiakiɛ*, *kulburyiakiɛ*, *hɛɛɛmburiakiɛ*, parents whose numerous children have died, have left them or are absent for a long time : *kulgiakiɛ gatagea*. (3) with *henhoponkiɛ*, a widow or widower living alone with one child. (4) with *kuminahanareakiɛ*, a widow and her widowed daughter-in-law living together. (5) with *ɔi*, *to'a*, a hamlet of 2 or 3 houses only. (6) with *oɛa*, a solitary house : mɛɛɛmɛɛɛte *gata oɛa gata* ɛɛɛɛ, ente ɛɛɛɛ, in course of time a solitary house becomes first a small group of houses and afterwards an ordinary hamlet. (7) with *ɔoba*, a pond not in actual connexion with any watercourse : jargidinre *gata ɔoba* kɛ taɛna, there are no stagnant pools in the rainy season. (8) with *guru*, a lone field-rat : jeɛɛɛɛɛɛɛɛ *gata* guruko nɛmoa, in summer one often finds a field-rat living alone in its hole. Note the idioms : (1) *gata* guruleka jom, ltly., to eat like a lone field-rat, i.e., to indulge in the pleasures of the

table. (2) *gag* *guruleka kiriq*, to become as fat as a lone field-rat.

III. trs. caus., of the other members of the household, to all go away leaving smb. alone for a short or long time: *gagkeqmeako oi?* okotekojana? Art thou alone? Where are the others?

IV. intrs., to live alone (may be only for a short time); to live alone for a specified time: *gagtanae*, *gagkenae*; *api sirmae gagkeda*, or, *gagtege iniq api sirma senqjana*, he has been living alone these last 3 years.

gag-en rflx. v., to live alone by choice: *gagenuam oi?* aledo kale judajadmea, art thou going to live alone? We do not force thee: thou canst remain with us.

gag-p p. v., (1) to be left to live alone (may be for a short time only): *nimirdoina gagotana*, *kupulotekojana*, I am alone nowadays, the others are on a visit. (2) to be reduced to living alone: *maroirögte isu horoko gagjana*, or *isu ora handedsirašana*, many families have been reduced to a single person, or even got quite extinct by cholera.

ga-n-ag vrb. n., the number of families reduced to one person: *maroirögte ganazko* *gagjana*, *miq ora eskar barabari menakoa*, cholera has played such havoc, that only one family (in the village) is numerous enough to cope with the regular work.

gaga (H. *ghagā*; Sad. *gagzi*) sbst., two kinds of grasshoppers: (1)

babagazga, a green female one, 1½" long, the male of which is called *herjele*. (2) *cañligazga*, a flat, brown or green one, ½" long. The large green grasshopper entering the houses is not the *babagazga*, but the *upi*, *diatapani*.

gaggaē, *gagga* (H. *kaṅgi*) sbst., Andropogon Sorghum, Brot.; Graminae,—Indian millet, a cultivated food grain; a tall annual grass with large broad leaves and large panicle inflorescence. When occasionally the plant shoots up from stumps of the previous year, it is called *marri gaggaē* and proves often fatal to cattle and goats grazing on it. Note the following riddle, the answer to which is: *gaggaē ataplana*, sorghum grains are being puffed (by roasting): *cececece ora ora kyko susuntana*, in a broken house (i.e., in a postsherd) the egrets are dancing. (Egrets and sorghum seeds alike are white).

gagaga Has. var. of *gagard* Nag.

gag-gua var. of *ghagghua*.

gagti rare var. of *gati*.

gaō var. of *ghaō*.

gaō-bambi var. of *ghaōbambi*.

**gapa* (probably the repr. form of *ga*, to join together) I. sbst., a particular contract by which a cultivator having but one bullock or buffalo, obtains from another the loan of a pair to his own animal on condition that he ploughs the field of that other one day after having ploughed his own 2 days: *aintare miad eskar uri menāia*, *gapx*

jetaetare kainā namjada, I have only one bullock, nobody consents to lend me another; *gapate* siben ločonakole hercabala, we have cultivated all our fields by means of such contracts.

II. adj., appertaining to such a contract: *gapa* goalite soben ločonale hercabala, we have sown all our fields by means of such contracts; *gapa* arapate soben ločonale hercabala, we have sown all our fields by means of a team made up by this kind of contract.

III. trs., rarely used, with the two animals as d. o., to yoke them together according to this contract: miaq urj gočjanataia, de lamani-lqlaa *gapakiia*, one of my bullocks has died, come let us yoke together one of thine with mine on the usual condition.

IV. intrs., to plough according to the *gapa* contract: *gapalanaita* tisingapa, I plough with another's bullock, two days my own field, one day his.

gapa-n rlx. v., to take the loan of a bullock or buffalo according to this contract: apeloia *gapauape* heaiia ci ka? I want to plough with one of your bullocks on the usual conditions, do you accept?

gapa-gg p.v., of two animals, to be yoked together according to this contract: aina urj amaniloikia *gapa-gga*.

gapa *horo*, *gapani* noun of agency, one who borrows a bullock or buffalo by this kind of contract.

gapa I. adj., to-morrow's: *gapa*

poroŋ okooko hatukore kako manatitaea, to-morrow's feast is not observed in all villages.

II. trs., (1) to use to-morrow: ne mandibu *gapaea*. (2) to do to-morrow: meara siura pursati ka namoa, en kamibu *gapaea*. (3) to put off till to-morrow: ne kami alom *gapaea*.

gapa-n rlx. v., to do smth. with oneself to-morrow: tisina alope sena, *gapampe*, do not go to-day, go to-morrow.

gapa-g p. v., meanings corresponding to the trs.: cauli api teča tisina mandiiie, api teča *gapagka*.

III. adv. of time, to-morrow: *gapako* hijua.

gapag-din var. of *gapagadin*.

gapa-danaa adv., syn. of *meara*, the day after to-morrow.

gapag-gupu syn. of *gambagapupi*.

gapa-ena adv., not before to-morrow.

gapag-din, **gapa-din** adv., to-morrow week, the same day as to-morrow in the next week or in the preceding one: *gapadine* hijuka, *gapadine* hijulena; oro pit *gapagadin* hijume, come to-morrow fortnight. A fortnight in the past is expressed by: *gapalo* bar pit hobaoa, to-morrow it will be a fortnight ago.

gapakote, **gapaman** adv., during the next few days: *gapamando* okoe ituana cinj hobaoa?

gāpāsāp I. subst., a chat: inkua *gāpāsāp* auri tunduua.

II. adj., with *horo*, a great talker, a chatterbox: ni kentē *gāpāsāp* *horo*. Also used as adj. noun: am-

leka *gāpāsāp* ciulað kain̄ lelakaðkoa.
 III. trs., (1) to chat about smth.:
 hola aiumlen kajikole *gāpāsāptana*.
 (2) to chat with smb.: cinakom
gāpāsāpjaðkoa?

IV. intrs., to chat: *nāðole gāpāsāp-
 tana*, kale sena.

gāpāsāp-en rflx. v., same meaning:
 bar *gan̄talekale gāpāsāpenjana*.

gāpāsāp-ø p. v., of a matter, to be
 chatted about; of a chat, to take
 place: ne kaji (or ne kajira) bar
gan̄taleka gāpāsāpjana.

gapatere postp., on the morrow
 of, on the day after; in entr̄d. to
mean̄tere, on the 2nd day after:
 parað *gapatere* purað hoðoko ruajana;
 gapaðdin Hasaburu hobaða, buru
gapatere hijupe.

gaphi *fide* Haines, sbst, *Grewia*
sclerophylla, Roxb.; 'Tiliaceae,—a
 small shrub, 4' high, with large
 ovate or obovate, very harshly scab-
 rid leaves, and white flowers 1-1½"
 diam. The fruit, a small berry, is
 eaten.

gapil (Sad; II. *gap*, talk) con-
 trary of *dapardaŕi*, I. abs. n., moder-
 ation, humbleness, meekness in
 speech: ne hoðore *gapildo* miðeo-
 koëo banoa.

II. adj., speaking with moderation,
 humbleness, meekness: nido *gapil*
 hoðodo k̄a, *dapardaŕi* hoðoge.

III. trs., to cause smb. to speak with
 due moderation and humility: gom-
 kelø eperaae taikena, aingaŕa *gapil-
 kja*, he was quarrelling with the
 master, I brought him to a due ap-
 preciation of his position.

gapil-en rflx. v., to speak with due

moderation and meekness: *gunaa-
 kareo*, k̄a *gūnaakareo maraŕa hoðolø*
dapardaŕin k̄a lagatinaa, gapilen
lagatinaa.

gapil-ø p. v., to be induced to speak
 with due moderation and respect:
 jetaeð kajibujaðte kae *gapiløtana*.

ga-n-apiu vrb. n., the degree of
 meekness: *ganapile* *gapilenjana*,
 mið moca jakeð kae eðora keda, he
 conducted himself so meekly that
 he did not answer a word.

gapu (Or. *koppnā*, *kapnā*) trs.,
 (1) with *bouðol*, *botoç*, *dhuti*, *lija*,
 to tuck up: *lija*, *māi*, *gapuiime*,
 imtaŕa amivaŕa kam lagaoa, tuck up
 thy cloth, girl, then thou wilt get
 less tired. (2) with *caðlom*, to pull
 in the tail between the legs, as dogs
 do when afraid: *setako borojaro*
caðlomko gapuiia.

gapuð-n rflx. v., same meanings:
lijaŕa gapuiñjana, cikanam kosa-
 kada? Thou hast tucked up thy
 cloth, what dost thou carry in the
 fold?

gapui-ø Has. *gapuij-ø* Nag. p. v.,
 corresponding meanings: ama dui
gapuiøka, duŕare eriditana, tuck up
 thy loin cloth, it drags in the dust.

ga-n-apuñ vrb. n., the extent to which
 a cloth is tucked up, or a dog's tail
 drawn in between the legs: ne *seta*
eðako haðhaðljei caðlomge ganapuiñ
*gapuñjana luñ bitersaŕee hoðorader-
 keda að caðlombanglekae lellena*, other
 dogs having snarled at this one, it
 pulled in its tail so much that the tail
 lay flat on the belly, and the dog
 looked tailless.

gar I. sbst., long-drawn cawing of

a crow, in entrd. to *kākā*, repeated short cawing: *setare miad kādā garī* aiumlā, siagibuṛa aīnā jī ṭakange taikena, this morning I heard the long-drawn cawing of a crow, the whole day long I apprehended to hear bad news.

II. intrs., of a crow, to utter a long-drawn cawing: *kāū garjada*; *kān garabutana*, eperanbu aīumea ei gopoṣkoku lelkoa? A crow utters a long-drawn cawing at us, shall we witness a quarrel or a fight? *garjare* *kān kākāgarre menea*, the long-drawn cawing of a crow may be described by the onomatope *kākā-garr*.

gar-en rflx. v., same meaning: *enaraāte ne kān garenlana*.

gar-q p. v., of the long-drawn cawing of a crow, to be uttered: *enaraāte garṭana*.

gār Nag. sometimes *gahar* Nag. (II. (*gār/hā*) adj., of liquids, thick, syrupy: *juḷaḥ gārgea*, castor oil is not very fluid; *naḍa cañlira tēṇḍaḍa gārgea*; *utu gārgea*, there is little water in the pulse stew.

gārge adv., 'modifying *utu*: *gārge utniṣe*, make a thick pulse stew.

gara Has. *garha* Nag. (A. *sar'*, epilepsy; P. *sār*, affliction) Cfr. the interjection *ei gara*, I. sbst., a punishment inflicted or threatened here on earth by Singbonga for a more or less public and extraordinary fault; *en hoṛoṣ gara* uīṛjana, punishment from heaven befell that man. Note the saying: *apeṣ gara kainā gogṣa*, I do not accept any responsibility for your conduct,

II. adj., (1) with *kaji*, *jagar*, obscene talk: *gara jagar alom jagara*, *gara ṭoṭṣa*. (2) with *kami*, a great or unusual fault meriting punishment from heaven.

III. tra., (1) of Singbonga, to punish smb. for a fault: *Sinabonga garakṭa*. This construction is rarely used; they generally say: *Sinabonga inṛe garae uīṛkeda*. (2) with *jagar*, *kaji*, expressed or understood, to utter obscene things: *diku jatiko kako garalere*, eperan kako asadioa. Hindus never quarrel without obscene insults.

gara-q p. v., (1) to get punished by Singbonga: *neare hoṣṛoia kajitan-redoia garapka*; *enkan colon kam bagerem garaoa*. In this meaning the following phrases are more usual: *garam gṛea*, *gararem uīṛgoa*, *garam ṭogoa*, *amre gara uīṛgoa*. (2) of obscene things, to be uttered: *magere duran beṭekan garajana*; *magere gara duran* Naguridisumre *sidaēte kā aīumlenako menea*, *enara*, *colon latar disumāte aḍ* *Sinabhumāte calaḍjanako menea*, the songs on the *mage* feast were very obscene. It is said that obscene *mage* songs were formerly unknown in the Naguri country, that they have been introduced from East and South.

ga-n-ara vrb. n., the extent of punishment from heaven incurred: *ne haturen kumbūruko gənarako garajana*, *okonṛ mede aḍjana*, *okonṛ luture baīrajana*, *okonṛ doe magoḍjana*, *taramarakodo lialanḡaṭaḡirijana*, so much punishment befell the thieves living in this village, that one has

gara

lost his eyesight, one has become deaf, one got killed and several are reduced to utter poverty.

IV. adverbial afx. * to *kaji*, *kami*, *landa*, *jom*, etc., syn. of the afx. *kae*, to do smth. without foreseeing the penalty: *okoŋin kajigaratala n̄do eperan et̄jana*, I have said smth. inconsiderately and now a quarrel has arisen.

* Note the phrase *gara kaṭaḍ*, to cut away, i.e., to free oneself of, a punishment inflicted or deserved on the hands of Singbonga. ¹⁰ In case the punishment is already inflicted, it seems that a *gara kaṭaḍ* ceremony is resorted to only when eggs or worms of the greenbottle have appeared in smb.'s sore. The family, a member of which is thus afflicted, is *cilān*, socially unclean, and must be readmitted into the caste by a *kanda* ceremony. It is the *karfa ulaḍni* who decides whether only a white fowl or a white goat should be sacrificed to remove Singbonga's punishment. Generally, only a fowl is deemed necessary when the eggs in the sore have not been hatched. See under *kanda*. ²⁰ The phrase is also applied to the sacrifice offered in order to counteract a bad omen. Here no fault has yet been committed, and the punishment by Singbonga is only threatened conditionally: *erere noksān lelaṣarjanre arandijanlog̃a garako kaṭaḍe*, the counteracting sacrifice is offered on the day of marriage. ³⁰ The same phrase denotes the following custom. Every year, after the *mage* feast, but

still within the month of *mage*, all those who have, in the course of the year just elapsed, used things taboo, must, as expiation, offer a pot of rice-beer to the village community. The following faults must be expiated immediately after commission: (1) touch between a woman and a senior brother or male cousin of her husband. (2) touch between a man and a senior sister or female cousin of his wife. In both these cases the fault is contracted and the penalty incurred not only by direct, but also by indirect contact, as when one touches the mat, stool or bed on which the other actually sits or lies, or when one makes use of a mat, stool or bed which has once happened to be used by the other; when one hands over smth. to the other without putting it down before him; when one touches the actually unused cloth of the other; when their unused clothes hang on the same peg or support. (3) if a woman has opened out her hair in the presence of an elder brother or male cousin of her husband, even though it were only to rearrange it when it has got into disorder. (4) if a wife has pronounced her husband's name or the husband his wife's. In these four cases a small panchayat orders the culprit to give as expiation, a pot of rice-beer to be drunk by the village community. ⁴⁰ The same phrase occurs fig. in the sentence: *gara kaṭaḍmente kamil urunakana, matlaḥtodo kae kamikena*, he has worked just a little as a make-

garah

believe in order not to get scolded.

garah (H. *garbh*, womb; Cfr. T. *karuppai*, ltly., embryo sack) I. sbst., (1) the human foetus in the womb: hořmore *garah* mena, she is pregnant; *garabe* endagirikeda, she procured abortion. (2) bile, biliousness: layre *garah* menaredo julah nutam, if thou hast bile, take a dose of castor oil.

II. adj., (1) *garah* hořmoten kuři, a pregnant woman. (2) indigestible, causing bile: kanřara *garah* jati, jack fruit is an indigestible kind of food.

III. trs. caus., (1) to render pregnant: en daragřil purasae taikena, nadoe *garabuterkiā*. (2) to cause smb. to get bile: ne hon golasanagi-tepe *garahkiā*.

garab-en rřx. v., to cause oneself an attack of bile: cinatee *garab-enjana*, kanřarate ci saragate?

garab-q p.v. (1) to become pregnant: ne kuři *garabakana* ci? (2) to get an attack of bile: saragatee *garubakana*.

ga-n-arah vrb. n., (1) the number of pregnant women: ne haturen kuřiko tisinagapa *ganarahko* garabakana, ora parted sama lařtenko barakoa. (2) the degree of bile or indigestion: *ganarabe* garahjana, mođ piři jaked lařbiř mandı jom kae dařijana.

garal-ghasi, **gāral-ghasi** (Sad.) sbst., *Ocimum canum*, Sims.; Labiatae,—a strongly scented herb, 1-2' high, with small white flowers in whorled spikes.

garal-gurul

garaj, garja, garju, goroj (A. *gharaz*; Sad. *goroi*) I. sbst., need: sen oam kā, jetan *goroj* banoa, never mind whether thou goest or not; mōře takara *garajter* hijulena, I come because I am in need of 5 Rs.; midhisi takara *gorojrer* řakana, I am in need of 20 Rs.; dolabu pancāite !—Okonj *garaj* lagađakāia inije hijunamlebukae, abu, jetan *garaj* banoa, come, let us go to the panchayat!—Let the one who asked for this panchayat, come and fetch us; it is no concern of ours.

II. adj., with *kaji, kami*, important, needful: miađ *garju* kajimenten hijyakana, I have come on important business.

III. intrs. imprsl, with inserted prsl. prn, to feel the need of: mođ-hisitaka nam *gorojjāiņa*.

garaje-q, garja-q, garju-q, gorajo-q p.v., to be or get in need of: mił-hisi řakana (or řakatera) *garajcakana*, I am in need of 20 Rs.

garal-gurul Cfr. *gurulgurul*, I. sbst., the act (1) of tigers, cats, etc., looking about with dilated pupils and eyes shining in the dark: pusiā *garalgurul* lelte honko boro-keda. (2) fig., of people looking about with dilated eyes.

II. trs., with *mođ* as d.o., to look about as described: mede *garalgurul jada*.

garalgurul-en rřx. v., same meaning: pusi *garalgurulentana*.

garalgurul-q p. v., of eyes, to be dilated and turned about: nubā kocaro pusimed *garalgurulořana*,

the eyes of a cat shine in a dark nook.

III. adv., with or without the affxs. *ange, ge, tun, tange*, modifying *meḍ, lel, rikan* : *garalḡurule meḍjada*.

garandī-aṛṛ, garandī-aṛṛ (Sad. *gundru sāg*) sbst., *Alternanthera sessilis*, R. Br.; *Amarantaceae*,—a prostrate herb with opposite entire leaves and small white flowers in axillary heads. It is used as a potherb.

garana adverbial aff. to prds, denoting : (1) intensity : *kakū/a-garazeme*, shout loudly ; ne *dumara enaāte sarigarazṛa*, this drum sounds louder than that one. (2) care, thoroughness, exactness completeness : *uṛi aūrim kirināire lelgarazime*, before buying a bullock examine it well ; ne *jō rōṛgarazṛakana*, this fruit is quite dried up. (3) excess : *sonḡ kū tusināḡleka lumgarazṛakana*. (4) long time : *Rancireṛa taiga-raṛena* ; *netareṛa duḡgarazṛa*.

garaḡ (H. *galinā*, to waste away) I. sbst., rotting of plants for want of sunshine and excess of water : ne *babaraṛa garaḡ lelte miado kā sukukjīna*, *kalomkote mararaṛa reṛa-geṛjāin namea*, I felt distressed at the sight of these rotting paddy plants, I may be reduced to dire poverty next year.

II. adj., with *loḡonṛa*, a field where the paddy plants have slowly rotted : *garaḡ loḡonṛa sīrūrakeaḡ eṛṛ bababu roaea*.

III. tra. caus, to cause this rotting : *nimirṛ jargi isu loḡonṛakoe* (or *babakoe*) *garaḡkeda*.

garaḡ-ṛ p. v., of plants, to rot or be caused to rot as described : *sida jargitedo kā garaḡlena* ; *baba omon-janate lolo kae namkeree garaḡoa enado māṛināṛite soḡetanḡe gojoa*.

Garasi-bonṛa syn. of *Acrasibonṛa*, *Manḡulabonṛa*, sbst., a spirit so called. None of these names occurs in the Asur legend. It is one of those spirits about whom different and even contradictory accounts are heard from district to district, from village to village. On one point nearly all agree : he interests himself specially in newly married women. On the day the bride is taken to her husband's village he recognizes her by the bright red stripes (*acra*) on her bridal cloth and then attaching himself to her, follows her to her new home. His name of *Acrasib* is said to be derived from *acra*. If the bride has taken anything away from her parent's house against their will he is sure to cause harm at the birth of her first child. Therefore, as soon as the newly married woman knows that she is pregnant, she informs her husband who then goes at once to ask her father or her senior brother, or the person at the time holding their place, to come and offer a propitiatory sacrifice to *Garasibonṛa*. Another point admitted pretty generally is that the harm at childbirth prognosticated by a blue jay flying from right to left across the path of the omen observers before the marriage, can be prevented by a sacrifice to *Garasi*

According to the opinion of those who hold that one and the same mischievous spirit may assume different names and shapes, it is the *Ikir-bonga* of the Asur legend who transforms himself into a *Garasi*: *ikirbonga garasina*.

The style of the sacrificial formulas in offerings to *Garasi* shows strong *Sadani* influences and thus clearly indicates the source from which this form of worship has been borrowed by the *Mundas*. In one of these formulas even the names of *Gangamai* and *Debimai* occur.

gar-da, *gar-da-mar-da* Has. *kada*, *kada-mada* Nag. (P. *gārd*, dust) I. sbst., fine solid particles in suspension in a liquid, or sediment at the bottom of a vessel: *moca gucate danalobe dalohjana*, ili *nūtanre soben gar-da gucucge ʔopea*, his moustache hangs down so much over his lips that, when he drinks beer, the particles in suspension all stick in his moustache.

II. adj., of a liquid, with solid particles in suspension: *gar-da sunum alope gosqna*.

III. trs. caus., to cause a liquid to get solid particles in suspension: *ne sunum pareige taikena*, okoo *gar-da-koda*?

gar-da-n rfx. v., to cover oneself with the solid particles that were in suspension: ili *nūtanre gueni gardanjama*.

gar-da-q p. v., of a liquid, to get solid particles in suspension: *dudu-gar hijutana*, *daotuko tenope kurodo soben da gardaou*, a dust storm is

coming, cover up the pitchers, otherwise all our water will get dust in suspension.

ga-n-arda vrb. n., the amount of solid particles in suspension: *honko dura tito sqsyte ne damārāra sunum ganardadoko gardakeda gosqna kā bapaia*, the children by dipping their dusty fingers in the small oil vessel, have dirtied the oil so much that it can no more be used for rubbing one's body.

gardal-gordal, *gargal-gorgal* jingle syns. with *gorda*, *gorgal*, but applying to several people, especially children with dirty body, hands or face.

I. abs. n., dirtiness: *inkuq gardal-gordal lelakedate mandi jom hilak-kina*.

II. adj., dirty: *gardalgordal honko reʔantekoka*. Also used as adj. noun: *he gardalgordalko senqpe reʔante*.

gardalgordal-en rfx. v., of several, to dirty themselves: *soben honko gardalgordalenjana*.

gardalgordal-q p.v., to become dirty: *gardalgordalakan honko reʔarika-kope*.

III. adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, modifying *lelq*, *hijq*: *gardalgordaltane hijutana*.

gara sbst., a brass pitcher, smaller than a *ghaghra*.

garsed Nag. var. of *gagareq*.

gargal-gorgal var. of *gardalgordal*.

gar-gar Has. var. of *gagarsq*.

gar-gar var. of *gargur*.

gar-gar I. adj., (1) with *ilē*, a brew of rice-beer which at the end

of the fermentation stands covered with an unusually large quantity of the very strong alcoholic liquid called *rasi*. (2) with *kurumsuku*, a honey-comb in which an unusually great number of cells are filled with honey (*rasi*).

II. intrs., in the df. prst. of the fermenting brew of rice-beer, to get covered with much alcohol; of a honey-comb, to have many pure honey cells.

gargar-q p.v., same meanings: *ili gargarakana*; ne däre *rasi gargarakana*.

III. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *rasiq*, *rikap*.

gar-gar I. sbst., the redness of the sun or the full moon when rising or setting: *canđuŋ gargar gapajŋ* leloa.

II. intrs., of the sun or full moon to rise or set quite red in colour: *canđu gargartana*, lelipe.

gargar-en rflx. v., same meaning: *balę mulykore ciulaŋ kae gargarena*, a new moon is never ruddy the first days.

gargar-q p. v., same meaning: *canđu oteate gargarq hulan pagukmaŋa*, on the day the full moon rises quite red in the month of *phūgwa*, they perform the ceremony of the cutting of silk-cotton saplings.

III. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *tur*, *rakab*, *dumbuŋ*: *gargartane turtana*; *ponamire canđu gargartane rakaba karedo kũ*.

gargaraŋ H. (*khaŋa*, acid, sour) I. adj., with *ili*, fully fermented rice-beer, in entrd. to *gargar ili*: *gargaraŋ ilite hoŋoko bultaboa*.

II. trs. caus., to let a brew stand until it is perfectly fermented: *api catu iliko gargaraŋkada*, *tisiajŋko urunaea*.

gargaraŋ-q p. v., to ferment fully, in entrd. to *teartorsaŋ*, to ferment enough for consumption: *ili gargaraŋkana*.

gargaŋi sbst., a stick, a small piece of wood (corresponds to *miđ-cokoŋ*, but restricted to wood): *aleŋ simānre jetan gargaŋi kam namae*; *miđ darule mabaŋilaŋ sāmmente*, *mođ piŋredo miđ gargaŋi jaked kũ saręjana*; *ne birāte miđ gargaŋi raŋi kale idirikamea*.

gargaŋi I. sbst., croup, a contagious swelling of the throat rare in men, frequent in cattle, not visible outside except when the neck is stretched. It is nearly always fatal in a few hours. In entrd. to *gilŋi*, quinsy, tonsillitis, also contagious, in which the swelling is plainly visible on the neck, to which also cattle are much more subject than men, and which is less dangerous, at least to men.

II. adj., affected with this disease.

III. intrs., in the df. prst., to have this disease: *uritaia miđni gargaŋitana*.

gargaŋi-q p.v., to get this disease: *gargaŋiakan hoŋoko banasora aemē banas purasa*, there is often little hope of saving a man attacked by *gargaŋi*.

gar-gor (H. *garğarānā*, to gurgle; H. *gharğharākat*, purring; P. *khur-khur*, purring) I. sbst., (1) the death-rattle: *gargor aiumqtanae gojogea*. (2) the purring of cats: *pusikore gargor jatirege taīna*, it is in the nature of cats to purr.

II. adj., with *sari*, *sažad*, same meanings.

III. trs., with *sažad* expressed or understood as d. o., (1) to have the death-rattle. (2) to purr: *pusiko sažadko gargorea*.

gargor-en rflx. v., to purr: *en pusi enanāte netakoree gargorentana*.

gargor-ə p. v., to have the death-rattle: *enanado bēsge sažadjade taī-kena, nādoe gargorqtana*; *iniā sažad gargorqtana*.

IV. alv., with or without the afxs. *ange, ge, tan, tunge*, modifying *rikaq, sažad*, to have the death-rattle; modifying *sažad*, to purr.

gar-gur, gar-gar (Sk. *gargarī*, a water vessel, a gurglet; II. *garğarānā*, to gurgle) onomatope, I. sbst., the sound made by milk in a vessel during milking or churning, and similar sounds: *gargur aiumqtana, toape akiriñea ci?*

II. adj., with *sari*, same meaning.

III. trs. caus., (1) to cause milk to produce this sound: *mahara toae gargurjada*; *toa urudjareko gargurea*. (2) childish, to milk: *mahara gaii garguriñia*.

gargur-ə p. v., to produce such a sound: *toa tāūitanre oukare garguroa, cukā aūri tebagore caīñ-cuñoa*.

gargurtan adv., modifying *tāñš, rika*,

sari: *gai gargurtane tāūiñia*.

garha Nag. var. of *gara*.

gari var. of *girz*.

gari (H. *kharnā*, to rake or dig with a hoe) trs., (1) to stir or move about with a rake, a hoe, etc., dry or wet mixtures, such as sand and lime or mortar, for the purpose of mixing them thoroughly: *masala garibēseme*, mix the mortar properly. (2) to stir the fire: *baraē calaōnate hasanagare garibarañada*.

gari-ə p. v., corresponding meanings: *masala aūri garioa*.

ga-n-ari vrb. n., the extent of stirring: *ne masala ginari garipe soben muli suīdpokōtookā*, stir this mortar so well that it gets thoroughly mixed in all its parts. (2) the thing stirred: *nea okoēa ganari?* Who has stirred this?

garia sbst., a rake.

gari-hundi trs., to scrape together into a heap by means of a rake, a hoe, etc.: *caluakan hasako gari-hundiipe*.

garihundi-ə p. v., corresponding meaning.

garil-maril syn. of *gordal*.

gari-rakaš syn. of *garihundi*.

gariři I. trs., (1) to hit so that the instrument or missile glances off: *diri sobqpaštānre saboroia gari-riřa, pocouterjana*, in levering out a stone, I hit it sideways with the crowbar; the latter, escaped from my grasp; *bēs jokaime en cêrê, alom gaririřa*, take careful aim, do not hit this bird sideways. (2) of an instrument or missile, to hit sideways so as to glance off: *bōree*

gariŕi

toŕelja, guli *garirilja*. (3) to punish in an ineffectual manner: hola dan-dele *garirinokja*, enamente kae botomajana, yesterday we gave him too small a fine, that is why he has not been deterred (from committing the same offense).

gariri-n rflx. v., to do smth. for better or worse, without a will: hatute salhakedate- ne mukudimale biridja, nado sobenko *garirintana*, we brought this case after consulting the whole village, now all show us but coldness and indifference; gopeŕe taramarako *garirinjana*, enate kale darijana, in the fight several did not do their best and so we did not get the upperhand.

ga-p-gariri repr. v., to strike each other with a blow that glances off: bōkorekia tapamtan taikena, mendo-kin *gagaririjana*- orō- luturrekia ŕopojana, they struck at each other's head, but both hit sideways so that the sticks glanced off and hit the ears.

gariri-q p. v., (1) to be hit sideways by an instrument or missile glancing off: cērēia toŕeljae *garirijana*, enamente kae goŕjana; baŕitan darutera *garirijana*, I was grazed by a falling tree. (2) of an instrument or missile, to hit sideways so as to glance off: bōree toŕekja, gul *garirijana*. (3) to be all but successful, to be baulked of success: laŕaire digrijaŕle taikena, miaŕ ka jitele (or karantele) *garirijana*, we were about to win our case, we were baulked on account of just one little fact.

garjaō

garirigariŕi adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *ŕe*, *toŕe*, *tuiŕe*, *dal*: kulaina buiŕija, *garirigariŕi* tojana.

II. adverbial affx. to other prds.: *ŕepugariŕi*, to let slip from one's hand; *galugariŕi*, to grasp with insufficient firmness the handle of the plough or levelling plank; *ŕobogariŕi*, to poke or thrust so that the stick, crowbar or weapon glances off; *tegagariŕi*, *tigagariŕi*, to tread on the border of smth. so that the foot glances off; *ŕarigariŕi*, to raise with a lever so that it glances off and the object falls back.

gari-upuŕa tra., to scrape or rake out: gaŕu urtanro gaŕa bitarraŕa hasako *gariupura*ca.

gariurua-q p. v., corresponding meaning.

garja var. of *garaj*.

garjaō Has. Nag. (Sk. *garaj*, to resound; II. *garajnā*, to roar; Sad. *garjek*) syn. of *haŕagar* Nag. *hur-kaō* Has. Nag. I. sbst., (1) the roaring of tigers, elephants, bears, hyenas: *garjaō* aiunte hoŕoko nireabojana. (2) fig., in jest or displeasure, the roaring of crying children, louder than what is denoted by *kukū*. (3) fig., in jest, a roaring call to a distant person.

II. tra., to shout roaringly at a distant person: dolabu, enaŕātes *garjaōjaŕbua*.

III. intrs., (1) of tigers, elephants, bears, hyenas, to roar, in cntrd. to *rumbul*, to growl, of tigers. The roar of wild beasts is of two kinds, distinguished in II. s. by the onoma-

topes *huṛugur* and *kāṛ* or *kāṛ*—*kenhāṛken garjað*, the 2nd kind being the loudest: *hati garjaðlā*. (2) of crying children, to roar: apute *hārsalja*, miad̄ *hon garjaðjada*, a child thrashed by its father is howling. (3) of men, to shout at a distant person: *barsae garjaðkeda*.

garjað-n rflx. v., same meanings.

garjað-ḡ p. v., (1) imprsl., of a roar (in the 3 meanings), to be uttered: *barsa garjaðena*. (2) psl., to be roared at by a distant person: *emuaṭepe garjaðḡtana*, *kacipe aṭum-jada*?

ga-n-arjað vrb. n., the loudness or violence of the roar: *miad̄ kula birre ganarjaðe garjaðlā soben senderako nirjana*.

garjað-uṛuṛa syn. of *haḍagarodotā*, *harkaḍuṛuṛa*, I. trs., to send smb. to his work by a roaring, snappish or harsh order: *garjaḍuṛuṛakom*.

II. intrs., to come out of the house continuing to scold with loud shouts: *oṛḡeteo garjaḍuṛuṛajada*.

garjaḍuṛuṛ-in rflx. v., same meaning: *oṛḡeteo garjaḍuṛuṛentana*.

garka I. sbst., the act of urging smb. to accompany one: *inī aleḡ garkalee hijuakana*, this one came with us at our invitation.

II. trs., to call smb. for going; to urge smb. to accompany one or to go at the same time; to say to smb. 'let us go' or 'let us start': *nekan euḍeuṇaḍko aṭripe samporone alope ḡuṛkḡ*, do not tell such impatient fellows 'let us go', before you are ready to start; *holain garkalḡa*, enate *tisinalin hijuakana*, I urged him

yesterday and so we come both to-day; *birteko garkajḡin taikena*, *kainḡajana*, they urged me to accompany them to the forest, I refused.

ga-p-arka repr. v., to call each other for going: *senḡdiplibu ga-parkḡ*, *kabu depeḡ*, when about to start let us call each other, let us not leave one another behind.

garka-ḡ p. v., to be invited, called or urged to accompany: *hola birte aiṇoia senjana honara*, *mendo kainḡ garkajan*, I also would have liked to go to the forest yesterday, but they did not call me.

ga-n-arka vrb. n., the extent of urging people to accompany: *ganarka garkakom ne ṭolaren miḡ hoṛo jakeḡ haṛam balaḡte alom pocokoa*, urge every man in this hamlet, without exception, to accompany thee to the marriage feast.

garmi, **garmi-duku**, **garmi-gaḍ** (H. Sad. *garmi*) I. sbst., syphilis: *garmigaḍ namakḡia*.

II. intrs., to have syphilis: *garmi-tanae*.

garmi-ḡ p. v., to get syphilis: *garmiakanae*, *garmigaḍakanae*.

ga-n-armi vrb. n., the violence of the attack of syphilis: *ganarmiḡ garmijanae goḡuterjana*, he got syphilis so bad that he died of it.

garḍa (Sad.; H. *kulgharā*) I. sbst., a bird-cage. They distinguish: (1) the *mainogarḍa* (for *mynas*), made altogether of sliced bamboos, in the form of a dome with circular bottom; it is about 1' high and one span in diam. (2) the *oitrigarḍa* (for partridges) same form, a little

larger and with a plank for bottom. (3) the *gereagarōa* or *durgarōa* (for quails), with a plank for bottom, a vertical, arched front about 6" high, and a roof curving down on all other sides. *Garōa* is said in entrd. to *pinjira*, a 4-cornered bird-cage with dome-like top.

II. trs., to shape into such a bird-cage: ne bitiko caṭakeatebu *garōuca*. *garōa-ḡ* p. v., to be shaped into such a bird-cage: soben biti caṭa-cabalere buriado *garōaon*.

garsali, **garsandī** (H. *gharā-shālā*; Sad. *garsandīn*) syn. of *keḍār* Has. sbst., a wooden stand for pitchers, erected in the courtyard.

garundī-arā var. of *garandīarā*.

garur, **garuṛa** var. of *gandaragarur*.

garur-hai sbst., the shark.

garur-putam, **garuṛa-putam**, **garuṛu-putam**, **garā-garuṛ-putam**, **garā-putam** syn. of *bhoskoputam*, the largest kind of turtle dove found mostly near ravines with a water-course.

gara Has. **gaḍa** Nag. (II. Sad. *gārā*, *garhā*, pit, cavity) I. sbst., (1) a trench: *pacrigara* cimin mukape urakada? How many cubits of trench for the foundations have you dug? (2) a pit, a grave: *gara* urtekoa, they are gone to dig a grave; *gara* kā sekeragtana, the digging (of the trench, pit or grave) is very slow (or too slow). (3) a ditch, a gutter along the road: *saṇḍaka* genagenate *gara* menā. (4) a water-course, a stream, a river: *gara* pereakana, the river is in flood. II. trs. and intrs., to dig a trench,

a pit, a grave, a ditch, the bed of a water-course: *kanṭara* roamente nere (or ne taqaḍ) *garame*; *da* senqmente *saṇḍaka* atomatomteko *garakada*; ne *piṛi* neskanā *būṛi* *garakada*, the last heavy rain has dug channels over this high ground. *gara-ḡ* p. v., (1) of pits, ditches, or trenches, to be dug: ne *kūā* ciminuā *garaakana*? How deep is this well? *saṇḍaka* atomre *garagka*. (2) to be channelled: ne *gara* talare *purage* *garaakana*, pereakanre *paromtanre* *kaṛṛaken* *rika*, there is a deep channel in the middle of this river, if one fords it when it is in flood, one sinks suddenly under water. (3) to be intersected by water-courses: ne *disum* *purage* *garaakana*.

ga-n-ara vrb. n., (1) the extent or rapidity of digging a pit or trench: *ganara* *garape* *bar* *pīṭrege* *da* *tebauteroka*, dig the well so fast that water be reached in a fortnight. (2) the pit or trench dug: *nea* *okoḍā* *ganara*? Who has dug this pit?

garagara, *garagarate* adv., along the river or rivers: *garagirateḡ* *senbarakena*.

gara-arā syn. of *naiarā* (Sad. *sake* *sūḡ*), sbst., *Polygonum barbatum*, Linn.; *Polygonaceae*,—a stout annual of damp places, with leaves tapering to the base, and small flowers in stout, short, spicate racemes. Used as a potherb.

gara-baba syn. of *barasālbaba*.

garā-bara var. of *garbar*.

gara-boi *fide* *Ilaines*, syn. of *gara-*

gara-bursu

golainci.

gara-bursu *fide* Haines, sbst., *Grewia laevigata*, Vahl., Tiliaceae, —a large shrub or small tree, with flowers overl^l across and lanceolate-leaves 4-6" long.

gara-çora-jonq sbst., a broom-grass, the panicles of which are said to look like those of the *çoralukui-jonq*, but with different leaves.

gara-din sbst., the rainy season, the days when rivers are in flood.

gara-diri I. sbst., a stone submerged in a stream, often black with algae.

II. adj., with *hende*, utter blackness of skin: *garadiri hende hanoa inje*, jugutu bari hendea.

garadiri-p p. v., syn. of *kuitamutuy* to become as black (of skin) as such a stone, as black as a raven: *inia aqihoro honko garadirijana*, he has three ebony-black children.

III. adv., with or without the afxs. *unge, ge, qge, leka*, modifying *hende, hendeo, lelq*: *garadirii hendea*.

gara-disum sbst., a country intersected by water-courses.

gara-dora (Sad. *garhā-dorhā*; II. *gorā* and *dor*, dug and twice ploughed).

I. sbst., collective noun for gullies, dells and valleys where no fields have been made: *ale simaure purate garadora mena, huringo loona-kana*.

II. adj., with *disum, siman*, etc., a place or country with many uncultivated dells or valleys: *ale siman purate garadoragea; garadora di-*

gara-giri

sumredo baisikal cileka calaḏoa? How can one go on bike in a country cut by water-courses and gullies?

gara-gara Has. **gara-garal** Nag. 1^o syn. of *kurkuca* Nag. I. adj., with *sari*, the sound of gargling, in cntrd. to *korodkorod* Has. *ghat-ghat* Nag. a gurgling sound in drinking: *garagara sari aiumotana*. II. trs., with *ida* as d.lo., to gargle: *da garagaraalem*.

garagara-n rflx. v., same meaning: *karkadentanre taramara horoko janaoko garagarana*.

garagara-q p. v., of water, to be caused to make the peculiar sound of gargling: *inia hoḡore da garagaraq-tana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sari, rika*.

2^o I. sbst., the rumbling sound made by a stone rolling fast or by the wheels of a *sagiri* cart driven fast.

II. adj., with *sari*, same meaning.

III. trs., to cause a stone or a cart to roll with this sound: *sagiriko garagaraajada*.

III. intrs., to produce this sound: *sagiri horare garagaratana*.

garagara-p p. v., of a stone or a cart, to be caused to produce this sound: *sagiri anaragure garagaraq-tana*.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *sari, rika*.

gara-ginil syn. of *daginil*, see under *ginil*.

gara-giri 1^o (Sad. *gargiri*) the

dull sound of boxing. In this meaning it is constructed like *gaḍḍa-giḍḍi*.

2^o I. sbst., the sound of beating, especially hard ground, with pattering bare feet : *garagiriin* aīumla.

II. adj., with *sari*, same meaning.

III. intrs., to beat the ground with bare feet : *okotem garagiritada* ? *garagiri-n* rflx. v., same meaning : *kundamkundamte okoe garagiritana* ?

IV. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *sari*, *rika*, *sen*, *hiye*, *nir*.

3^o syn. of *garaguru*, the rolling of thunder, rumbling noises in the stomach.

garagiri 1^o syn. of *gaḍḍa-giḍḍi*, like which it is constructed.

2^o the sound of beating with a stick a soft bundle, v. g., a. rice-bale.

3^o the sound of a heavy object falling on the ground or on a rock. In both the last meanings it is not used in the rflx. v.

gara-golainci syn. of *lilibahadarn*, sbst., *Ardisia humilis*, Vahl., var. *arborescens*, Wall., Myrsinaceae,—an erect, branched, tree-like shrub with elliptic entire leaves, and small fleshy, rosy flowers in axillary umbels. If, after childbirth, the mother bleeds too much, the bark of *garagolainci* is ground and boiled in water, which is then strained and given to drink. In cases of contusion or bruise, this bark, well ground and applied in a thick plaster, is said to extract the bad blood and reduce the swelling in one night.

gara-guru, *garar-gurur*, *gaḍa-guḍu*, *gaḍar-guḍur* jingle of *gara*, I. sbst., ups and downs : *garagurulo* miḍ gaṇḍi hobaoa.

II. adj., with *disum*, *siman*, etc., a country cut by valleys and water-courses : *ne disum garaguruṅca*. *garaguru-u* p. v., in the pf. past, to be cut by gullies and streams : *en disum garaguruakana*.

III. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *horaq*, *disumq* : *ne disum garagurutan* horaakana, the paths in this country climb and descend continually.

gara-guru, *gara-giri*, *gar-gir*, *gar-gur*, *hara-huru* (II. *garḡarānā*) 1^o syn. of *rararuru*, I. sbst., the rolling of pretty near thunder, in contrd. to its diminutive *guru-guru*, the rolling of thunder pretty distant, and *luduludu*, the low rumbling of distant thunder : *garagurule* borotana, pretty near thunder frightens us.

II. adj., with *sari*, same meaning.

III. trs., of the clouds (personified), to thunder at smb. : *horare rimbil garagurukeḥlea*.

IV. intrs., to thunder : *rimbil garagurujada* ; *alom sena*, *garaguru-jadae*, *cilekam sena* ? Do not go, it thunders, how canst thou go ?

garaguru-u p. v., same meaning : *rimbil garagurujana*.

V. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *sari* : *rimbil garagurutare sari-jada* ; *rimbil garagurutan saritana*.

2^o I. sbst., rumbling noises in the

bowels preceding an evacuation in diarrhoea: *lāire garaguru aiunq-tana*, *ngejām tharthiroa*, rumbling noises are heard in thy stomach, maybe thou wilt have presently a very liquid stool.

II. adj., with *sari*, same meaning.

III. intrs., (1) of the bowels, to rumble: *lāi garagurutana*. (2) imprsl., with inserted prsl. prn to have rumbling noises in the stomach: *lāi garagurujāina*.

garaguru-u p. v., (1) of the bowels, to rumble: *lāi garaguruntana*. (2) to have rumblings in the stomach: *lāina garaguruntana*.

IV. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *sari*.

gara-hatana syn. of *kadraka*, *kolra*, *kawaduru*, sbst., *Terminalia Arjuna*, Bodd.; *Combretaceae*,—a large tree with pale, smooth, flaky bark, long inclined branches, small white flowers, 5-winged seeds, 1-1½" long, and short-petioled elliptic leaves.

gara-hesel syn. of *persia*, sbst., *Anogeissus acuminata*, Wall.; *Combretaceae*,—a tree some 60' high, with alternate, narrow-lanceolate leaves, and flowers in dense globose heads on short axillary peduncles.

gara-būri sbst., *Homonoia riparia*, Lour.; *Euphorbiaceae*,—an evergreen rigid shrub on rocky river banks and in rocky river beds, with alternate, narrow, entire leaves.

gara-jimtu, **gara-jintu** sbst., *Cyperus tegetum*, Roxb.; *Cyperaceae*,—a stout glabrous, rush-like sedge, with stems 3-4' high and

leaves not half as long. It grows on river sides, and the stems are plaited into mats.

gara-jonq, **gara-joponq** sbst., *Thysanolaena agrostis*, Nees.; *Gramineae*,—a grass 5-10' high, with large broad leaves, 1½' by 3", and large effuse panicles, which are used to make brooms. It grows in ravines and along water-courses.

gara-kagra sbst., a tall grass, 4-5' high, with flat and broad leaves, resembling *garajoponq*, but different.

gara-kare Has. syn. of *karecora* Has. and *cofaluku*.

gara-kāū syn. of *harāyokāū*.

gara-kikir poetical term for *kikir*, king-fisher.

gara-kindu, **kindu** (Sad. *mokar-kend*) sbst., *Diospyros Embryopteris*, Pers., *Ebenaceae*,—a dense tree with alternate, coriaceous, oblong, obtuse and subacute leaves, rounded or truncate at the base, 4-lobbed flowers, and a sub-globose berry, 1-2" across, glandular or rusty.

gara-kuda sbst., *Eugenia Heyneana*, Wall.; *Myrtaceae*,—a shrub growing in river-beds and ravines. It has narrowly lanceolate leaves and a fruit only half as large as an olive; the bark of the twigs is white and the berries ripen before all other *kudas*, but have very little flesh.

gara-loa sbst., *Ficus lanceolata*, Ham.; *Urticaceae*,—a shrub, 3-5' high, with prostrate branches, bearing very palatable figs 1½-2" diam.

gara-loēna sbst., a field made in

gara-luputa

the bed of a stream. These fields have *no embankments. On the lower end stones are piled up into a wall on a level with the field. Over this wall the water continually flows off without ever being kept standing.

gara-luputa *fide* Haines,¹ sbst., *Trewia nudiflora*, Linn.; Euphorbiaceae,—a large, soft-wooded deciduous tree, with opposite, entire, cordate, broadly ovate or orbicular leaves, and rather large flowers with simple perianth, developed before the leaves.

garām syn. of *gijaraō*.

garāpāō, garpāō, gurūh, gurūh, gurūhpu, gurup, gurāp, guruppu, (H. *gharap*, immersed; Sad. *garpack*, to swallow, to hide) I. trs., (1) to hide or mislay smth. so that it cannot be found: *miāḍ kuḍlamo idikeade garāpāōgirikeda*. (2) to hold back money: *ṭakako birihundilā, miḍ horo garāpāōkeda*, they made a subscription, one man held back his money.

II. trs. caus., to hush up, to advise people to keep smth. secret or no more to speak about it: *ne kiji bicārōka mente kajilena, mendo mundapārākitā guruppuḍkeda*.

garāpāō-n, etc., rflx. v., to hide oneself or not put in an appearance when one should: *bicāriabu mente ꞑoncoko hundiakana, aḍo orāree guruppuḍgiritana*.

garāpāō-g, etc., p.v., (1) to be hidden or mislaid: *añṇā saboro okore garāpāōakana?* *mundi kaina namdariatana*, I cannot find out what has become of my crowbar. (2) of money, to

garar-girir

be held back: *bar ṭaka mundaḡ tīre garāpāōjana, māṛāki kae nankeda*, 2 Rs which the village chief was to hand over to the head of the *paṭi*, were never given but spent otherwise.

gara-putam syn. of *garuputam*.

garar-girir (H. *garḡarānā*; Sad. *garḡi*) 1^o I. sbst; the reports of a guns or guns: *garḡarḡirir aṭumtana*. *okoreko ṭoṭoṭetanajā*, reports of guns are heard, maybe people somewhere are shooting one another.

II. adj., with *sarī*, same meaning.

III. trs., (1) to fire guns; to fire a gun repeatedly: *bandukuko garar-girirjada*. (2) to shoot at people with several guns: *banduhadkole garḡarḡirirkeḍkoa*; *Ḍombariburure bhagōānkoko garḡarḡirirkeḍkoa*, on the Dombari hill the soldiers shot at the Birsaites.

IV. intrs., of several guns, to make loud reports: *banduku garḡarḡirirtana*.

garḡarḡirir-g p. v., (1) of guns, to be fired: *bandukuko garḡarḡirirgtana*. (2) of people to be fired at: *Jilasahcā hukumte Ḍombariburure bhagōānko garḡarḡirirlena*.

V. adv., with or without the affs. *ange, ge, tan, tange*, modifying (1) *ṭoṭe, rika*, to fire several guns or one gun several times. (2) *sarī*, of a gun or guns, to make loud reports.

N.B.—Of 'a single loud report they use *girikēn* and *giriṭbagel*.

2^o syn. of *garaguru*, in the meaning only of the rolling of pretty near thunder.

garar-gurur, **gaḍar-guḍur** var. of *garaguru* (of thunder and of rumblings in the stomach).

gara-sekerē syn. of *kūiri*, sbst., *Lagerstroemia Flos-Reginae*, Retz.; *Lythraceae*,—a large showy jungle tree, with long lanceolate leaves, and dark mauve flowers, 2½" diam., in axillary and terminal fascicles.

gara-siraē Hs. syn. of *gaḍacāci* Nag. sbst., the White Wagtail, *Motacilla alba*.

gara-sirgiṭi sbst., *Ludwigia parviflora*, Roxb.; *Onagraceae*,—a small annual erect herb growing in damp places. It has alternate, undivided, sub-entire leaves.

gara-sokoē syn. of *hūriṇ pirijiri*, sbst., *Crotalaria calycina*, Schrank.; *Papilionaceae*,—an annual herb, 8-10" high, with yellow flowers, the calyx of which is densely covered with long silky brown hairs.

gara-tete sbst., the Field-Cricket, *Gryllus campestris*.

gara-tiril sbst., *Diospyros silvatica*, Roxb.; *Ebenaceae*,—a medium-sized tree with chartaceous elliptic leaves narrowed at both ends. The fruit is ½" across.

gara-tulsi, **gara-tūṛṣi** sbst., *Amanita baccifera*, Linn.; *Lythraceae*,—a common annual weed, found in wet places, with lanceolate leaves tapering to the base, and flowers in axillary clusters.

gara-tuṛi sbst., a rather long slender grass with obsolete leaves, and resembling *sadomkesari* (*Eleocharis plantaginea*).

gara-uli syn. of *jhariauli*, sbst.,

a generally wild or self-sown mango tree with small, very acid fruit. It grows mostly in the jungles, rarely in the mango groves. The fruit is 1-1½" long, with hardly any pulp. It is a form of *Mangifera indica*, Linn.; *Anacardiaceae*.

garbar, **garābara**, **garbaraō** (H. Sal. confused) I. sbst., departure or disturbance from the right, regular or customary order; irregularity, confusion, mistake: *abenā hipisaḥre purāge garbar hobaakana*, there have been many errors in your money dealings with each other; *omre garbar hobajana*, one thing has been given for another; *kajire garbar hobajana* 'an error was made in what was said; *urure garbar hobajana*, there has been an error of judgment, a misunderstanding, a confusion; *jomre garbar hobajana*, there has been a departure from the customary diet; *lāḥre garbar menā*, there is irregularity of stools.

II. adj., with *hisaḥ*, *kaji*, *uru*, etc., corresponding meanings.

III. trs., to think, say or do things out of order or in confusion: *kajii garbarḥeda*, he has stated things confusedly, or he has said things he should not have said or omitted things he should have said; *jome garbarḥeda*, he has eaten out of time, or too much or too little; *holae hiju-lena*, *sobenāge garbarḥeda*, he came yesterday and made a mess of his whole business; *aiṇā orāre sobenāko garbarḥeda*, they have put my house in disorder.

IV. trs. caus., to cause confusion in

smb. 's thoughts, utterances or doings : oltania taikena, inī garbar-kiña ; urureko garbar-kiña.

garbar-en, etc., affx. v., to stand, sit, lie without order : hatubaturenko miqtamiqtare duhpə mente kajilena mendoko garābaranjana, they were told to sit down in groups, village by village, but they are sitting pell-mell.

garbar-q, etc., p. v., meanings corresponding to the trs. and trs. caus. : ne kutrire soben eijko garbarjana ; aiñā urū garbarjana, taūkage hisah ol kaina daria ; omreko garbarakana, asirurakom ; amā lai eikate garbarjana ? hisah garbarjana, hisahruraq-ka ; oltania taikena, inia kaji aiumentā garbarjana

V. adv., with or without the affxs. ange, ge, tan, tange, modifying urū kaji, rika, hisah, jom, duh, etc. ; garbarge piritee senqtana.

garbaraō var. of garbar, but as adv., it does not take the affxs. tan, tange.

garē, garī (derived from arigari or gariri) cfr. *helgiti*, I. abs. n., inconstancy : ne hoŋore garī purage menā.

II. adj., with hoŋore, inconstant : garī hoŋoko jān kami moneakareo, hambal lellenciko holēna, inconstant people even when they have made up their mind to do smth., draw back as soon as they find it difficult. Also used as adj. noun : nekan garīkolq mōtoakaq ci kā mōtoakaq moŋgea, agreement or no agreement comes to the same with inconstant people, i. e., it is useless to enter into an agreement

with them, they will not keep it.

III. trs., (1) to cause smb. to suffer from one's inconstancy, to leave smb. in the lurch : garīkeŋleae. (2) to abandon a work or undertaking unfinished : ne kami alom garīta.

garē-n rfx. v., to behave inconstantly : okoā kajijana, enage, jetae alope garīna, what has been agreed upon must be kept, let none of you draw back.

garē-q p. v., (1) of a work or undertaking, to be abandoned unfinished : ne kami aloka garīqq. (2) of a person, to acquire the habit of inconstancy : ne hoŋo purage garījana.

gargir, gargur vars. of garaguru (harakuru).

garhua var. of garua.

garī (Sk. H. *gāri*) I. sbst., a cart with spoked wheels, in enrd. to sagāri, a cart with solid wheels.

II. trs., affixed to a nl., to load on so many carts : ne sān apigaripe.

III. intrs., (1) to work with a cart : ne hoŋo apiae garijada. (2) to buy a cart : nealq apiae garijada, with the cart he buys now he will have three.

garī-q p. v., (1) imprsl., of a cart, to be used : miad garite kami kā calaōtanredo baria garīqka, if one cart is not enough for your work, take (or procure) a 2nd one. (2) prsl., affixed to a nl., to be loaded on so many carts : ne sān bargarite kā cabaqredo apigariqka, if all this firewood cannot be put on two carts, then let it be loaded on three.

garī var. of gharī.

gari

gari sbst., the Macaque, *Macacus sinicus*, a long-tailed monkey, smaller than *sara*, the hanuman ape. A smaller kind of macaque is called *sakamgari*.

gari-p p. v., occurs in the idiom: *ne sirna purageko garisakana*, this year the monkeys are numerous.

Gari sbst., name of a clan of the Mundas. See *kili*.

garia-lumam (Or. *gahrī*, lateness) sbst., a variety of silk-worm, different from *larialumam* only in this particular that its pupa takes a whole year to become a moth. The cocoon is the same: white or yellow, 2" by 1½", with a stalk 2½" long embracing a branch. Its silk is white. Though much smaller than *ḍabalumam*, it fetches a better price.

gariaḍa (derived from *garia-lumam*) (1) of silk-worms, to remain a whole year in the ebrysalid stage, to prove to be *garia* silk-worms: *api pōn laria lumamko hitamentan kiriaḍkoa api gandalekako gariaḍnana*, I bought 240 live cocoons for breeding, out of these some twelve moths did not pierce their cocoon with the rest, they have proved to be *garia* silk-worms. (2) fig., of men, to remain behind, not to come back in due time: *diguar Soma rṣaumentee kulakana, entergee gariaḍnana*.

gari-gandai (Sad.) Cfr. *busy-gandal*, *gandalgandal*, adj. noun, used in addressing scoldingly children restless like monkeys: *apea, garigandāko, iminange kepelen-pepe rāea*, I say, restless little

garia

monkeys, stop teasing each other, otherwise you will presently end by crying.

gari-gaḍ (Sad. *garia gāw*; Or. *gahrī*) syn. of *marat gaḍ*, I. sbst., an ulcer breaking out generally on the lower leg, sometimes also on the fore-arm, owing to insufficient food. It is very difficult to cure, always festering and sometimes eating down to the bone.

II. adj., with *hoṛo*, having such an ulcer: *miad garigriḍ hoṛo hijuakana, ranuḥ asitana*. Also used as adj. noun: *garigaḍko cilekatem ranujḍkoa*?

III. intrs., to have such an ulcer: *garigaḍtanae*.

garigaḍ-p p. v., to get such an ulcer: *garigḍakanae*.

gari-gari var. of *gharighari*.

gari-har sbst., the position of a cartman: *cikan nukarī namakada*? — *Gariharge*, what kind of service is he employed in? — Cart driving.

garikaḍ var. of *gharikaḍ*.

gari-masul sbst., a toll levied on every cart, even empty, coming to the market.

garin IIas. syn. of *kaki* Nag. sbst., (1), step-mother. (2) junior sister of one's mother. (3) wife of a father's junior brother. It takes the prsl. prns. as poss. afxs., but the cpds. so formed undergo some phonetic changes: *garinṭi*, *garinme* or *garimme*, *garinte*. The corresponding vocative of address is *kaki*. Only this vocative is used intrsly. In the meaning of to call smb. one's step-mother, etc.: *kakitaiṭi*, *kaki-*

aiain.

garin-enga sbst., step-mother. The prsl. prns. are affixed at the end of the cpd.: *garinezjain*, *garinezgam*, *garinezgate*; but the forms *garin-iz*, *garinme*, *garimme*, *garinte* are also used.

garin-hanar Has. syn. of *kakiha-nar* Nag. sbst., (1) step-mother-in-law. (2) junior sister of a mother-in-law. (3) wife of a father-in-law's junior brother. The corresponding vocative of address is *kaki*. The prsl. prns. are affixed at the end of the cpd.: *garinhanarin*, *garinhanarme*.

garisa var. of *gharisa*.

gari-sinduri sbst., *Mallotus philippinensis*, Muell.; Euphorbiaceae,—a small evergreen tree, 20-30' high, the leaves of which beneath and the seed capsules are covered with red resinous glands. The root, well ground, is rubbed on the painful parts in articular rheumatism (*tanarom*).

gari-uri sbst., a bullock used only in driving carts.

garōān I. sbst., (1) a cartman: *garōānko purasa buguli garireko hakaea*. (2) syn. of *garihar*: *etā nukūri banoa, garōāniz namkeda*.

II. trs., to engage smb. as a cartman: *okoepe garōānkia?*

garōān-en rflx. v., to engage oneself for carting: *Khunṭiree garōānenjana*.

garōān-q p.v., to become a cartman, to be put to carting: *apia dasiko menākoa, miadui garōānka*.

garua, **garua-duram**, **garua-susua** (Sad.) I. sbst., a more sedate and

slow performance of *lasua* songs and dances, in contrd. to *aiain*, a lively *lasua* song or dance; and *khemṭa*, a *lasua* song to a dance with a special step: *garuare motoge kakāla hobaoa*, a *garua* is sung in low tones.

II. intrs., (1) to sing a *garua*: *apisae garualq*. (2) with a pl. subj., to sing or to dance a *garua*.

garua-q p. v., of a *garua*, to be sung or danced: *apisae garualena*.

gasa Nag. (Sad.) sbst., (1) generally *ramagasa*, the white tip of a nail or toe. (2) generally *medgasa*, the rim of the eyelids.

gasaḡ-gusu (Sad. *garsa-gursu*) (1) syn. of *gambaraḡapui*, like which it is constructed, also in the following meaning. (2) not to come, through fear, shame, laziness, etc.: *pancāitṛa taikena mendo poneoko gasaḡgusuḡnjana*.

gasa-gasa (Sad. *gasgas*) syn. of *sagabaga*, I. sbst., the rustling of dry leaves, small fruit, etc., falling plentifully: *sakamko ururutanṛa gasagasaiṛ aiūmla*.

II. adj., (1) with *sari*, same meaning. (2) of small beings, numerous: *gasagasa simhonko koṣatekojana?*

III. trs., (1) to cause to fall down plentifully: *hoḡo sakamko gasa-gasakeda*; *ropoakan taroḡ misa rukuten gasagasaiṛ*, I shook but once the *taroḡ* tree, the dry fruits fell off plentifully. (2) to cause small beings to be numerous: *ne simhonko nesōkandoe gasagasataḡhoa*, this fowl for once has hatched.

numerous brood; goṭa bō sikuko *gasagasaakaōmea*, thy head is covered with lice.

IV. intrs., to fall plentifully: hoēote sakam *gasagasatana*; berasarājomhale *gasagasatan* (Song), in the valleys, my friends, the sal fruit falls down plentifully.

gasagasa-n rfx. v., of small beings, to flock together: burdulūḍko *gasagasantana*, the winged white-ants fly in a cloud, or move about many together when they have lost their wings.

gasagasa-ḡ p. v., (1) of numerous small beings, to be found together: nimir ceceko *gasagasaakana*, now-a-days a number of young crabs are found together. (2) of withered leaves and fruit, to fall plentifully: sakam hoēote *gasagasagtana*.

V. adv., with or without the afxs. *ange, ge, tan, tange*: kanci buakana, manijara *gasagasatan* nutana, there is a hole in the basket, the mustard seeds are running through it plentifully; ne hon *gasagasatanko* sikua-kāia, lice have hatched in great numbers on this child; pasārababa *gasagasatan* ururua, the grains of wild rice fall in plenty from the ears.

gasākaō, gaskaō (H. *ghacākā*, a shove; Sad. *gasek, gaskaek*) I. vrb. n., (1) the act of shoving: aminara *gaskaō* kaira namkena, purakedape, I did not want the thing to be shoved so far. (2) the act of shirking work: jetan kajikamimente inire *gaskaō* hobage kā hobaoa, he never shirks any kind of work.

II. trs., to shove smth., to cause to glide by pushing: baksa *gaskaōham*. *gasākaō-n* rfx. v., (1) to slink away through fear, cowardice or shame: senderatankoa sara alumkeate tuū *gaskaōnjana*, the jackal slunk away as soon as it heard the slight noise made by the hunters. (2) with *kami*, to shirk work, to withdraw on the sly from work: baba ir borotee *gasākaōnjana*, he slunk away fearing that he would have to reap paddy. In this meaning it is also used sbstly.: amā *gaskaōn* janaō nekagea. *gasākaō-ḡ* p. v., to be shoved: ne poṭom api hoṭote kā *gaskaōoa*. *ga-n-asākaō* vrb. n., the extent to which work is shirked: aīnā dasiko *ganasākaōko* gasākaōnjana, miḍ hoṭo raṭi kamitāre kako lelōtana.

gasam-gasam var. of *ganamganam*.

gasāō I. vrb. n., the showing of due respect, of due hospitality: ne hoṭoṭ oṭate kupulō senkore jetan *gasāō* banoa, no hospitality is shown to guests in that man's house; nīre *gasāō* banoa, he has the habit of not showing due respect and hospitality.

II. adj., in negative phrases, a person with this habit: kā *gasāō* hoṭo; kā *gapasaō* hoṭo; begar *gasāōren* hoṭo.

III. trs., to respect smb. owing to his age, office or position: aēā honko kako *gasāōia*, his children do not show him any respect; tuū honko kae *gasāōkoa*, akoā sanamanare merome reia, a jackal does not mind children, it will carry off a goat before their eyes.

IV. intrs., imprsl. with inserted, prsl.^o prn., to feel respect : maraŋ hoŋo mente miado kã gasaðkĩa, he did not feel any respect for the man's position.

ga-p-asao repr. v., to treat each other hospitably : nãrêgekĩa kupultana, mendo kakĩa gapasaoława.

gasaoð-ŋ p. v., to be shown due respect or hospitality : rajaleka kae gasaoð-ŋtana, he is not treated with the respect due to a king.

gasar (P. *gazur*, a washerman) trs., (1) of cooking and eating vessels, syn. of *hinal*, to clean with water only, to rinse. (2) of implements, syn. of *capi*, same meaning. (3) of vessels, implements or any other object, to rinse after scrubbing with earth or ashes, in cntrd. to *gesa*, to scrub with dry or moist earth or ashes : cipiĩa gesatada aũtiĩa gĩsarea.

gasar-ŋ p. v., corresponding meanings : soben caũu hola gasarlana.

ga-n-asar vrb. n., (1) the amount of rinsing : *ganasar* gasareme, misq jakeð maĩla cipi aloka lelŋ. (2) the things rinsed : nea okoẽa *ganasar*ko ? galiðmalidge lelŋtana.

gasar I. adj., in the cpd. *sakam-gasar*, which see.

II. trs., (1) of *hoõo*, the wind, to cause the withered leaves to fall from the deciduous trees, in cntrd. to *goso*, to cause the same leaves to wither and become yellow : *sakamko* hoõo *gasarkedã*. (2) of *sã*, the season, to cause the leaves to wither and become yellow.

gasar-ŋ p. v. (1) of withered leaves,

to fall from the deciduous trees : *tełedaruŋa sakam rabaŋadin gasarao*.

(2) of deciduous trees, to lose their leaves : *tełedaru gasarao*, the *teĩg* is a deciduous tree. (3) occurs adjectively in the cpd. *sakamgasarŋ*, used with *daru*, a deciduous tree.

ga-n-asar vrb. n., the extent to which trees lose their leaves : *tisiĩa gapa sakamko ganasar gasarjana goĩa bir țanğaẽgiŋĩakana*, nowadays the withered leaves have fallen so plentifully that the whole forest is leafless. (2) the leaves fallen : *holarã ganasarko sobenle haũrkeðcile onðorcabakedã*, having brought together all the withered leaves fallen yesterday, we have burnt them.

gasārað, *gasrað*, *gosõrað*, *gosrað* (H. *guzarnã*, to pass by) (1) syn. of *gcsa*. (2) syn. of *hosorqor*. The rflx. v. is syn. of *gesan* and *gasĩ-kaðn*, not of *hosorqoren*.

gasar, *gasara*, var. of *ghasar*, but also used in jokes for *sadomgasar*, horse excrements.

Ūĩsi Has. var. of *Ghasi* Nag.

gasĩ (P. *goz*) I. sbst., gas vented from the bowels : *gasĩĩa aĩumĩa*.

II. trs., to expel gas in smb.'s direction : *ne setã tuĩu gasĩkĩa*, enatee kãĩtũkãĩtũjana, this dog, when chasing a jackal, got a fit of coughing caused by gas.

III. intrs., to pass wind : *gasĩkedãe*. *ga-p-asĩ* repr. v., in each other's direction : *aloben gapasĩa*.

ga-n-asĩ vrb. n., (1) the loudness or frequency : *ganasiĩ gasĩĩa orãbitarãte racã jakeð aĩumĩena*. (2) the gas expelled : *okoẽa ganasiĩ aminua*

soanjadbuu ?

Gaslāra var. of *Ghasiāra*.

gāsi-diku var. of *ghasidiku*.

gāsi-pusi var. of *ghasiphusi*.

gasol I. sbst., the mane of any animal : sadomā molotāra dacol kaji-oa, hoṭqra *gasol*.

II. trs. or intrs., sometimes syn. of *jubulu*, to let one's hair grow, or cut it, so that it hangs to the shoulders : *gasolakadae* ; ūbe *gasolakada*.

gasol-en rflx. v., same meaning : *gasolenam* cim hurkundana ?

gasol-q p. v., to have a mane : tagukula *gasolakana*.

gasul-gasul, **gusul-gusul** I. adj., with ūh, an animal's hair, stiff, spreading, though not erect, and long enough to shake when the animal moves about, in cntrl. to *gusumgusum*, the short spreading hair of certain caterpillars and plants : sukurikore *gasulgasul* ūh menā ena kisiakanreko silsileā, swine have long spreading hair which stands on end when the animal is angry.

gasulgasul-q p. v., to get such hair : sukuriko *gusulgusuloa* ; inkua ūh *gusulgusuloa*.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *lelq, eklaq, ūhq* : ne kera *gasulgasulgee* ūbakana, laṭaṭtaipeko sikuakāia ; ne mindiā ūh auri haragaratāoa aḍ kae joṭobaraakana, senjare *gasulgasulge* eklaoa, the wool of this sheep is not yet very long and it is not matted, it shakes stiffly when the animal walks ; minditijuko *gasulgasulko* ūbakana.

gatagam syn. of *jaṛur, iaruru*,

I. sbst., the act of heeding : jāiminua erarāireo ne hoṛore *gatagam* banōa.

II. adj., with *hoṛo*, careful : ne oṛare *gatagam* hoṛodo midhoṛogea, solen *kāgatagamkogea*, only one member of this family is a careful man, all the others are negligent.

III. trs., to mind, to heed : aminarā erarākam *gatagamjada*, thou dost not heed all this scolding.

IV. intrs., (1) prsl., to mind, to heed : aminarāko erarātanreo kam *gatagam-tana*, though they scold thee so much thou dost not correct thyself ; hopoṭa biarko dal kako *gatagama* (or *gatagamea*) young buffaloes when fighting do not heed being struck with a stick. (2) imprsl., same meaning : hijurcope oi kiureo *kā gatagamjāina*, I do not mind whether you come or not.

gatagam-en rflx. v., same meaning.

gatagam-q p. v., (1) same meaning : kaṭara gaō kainā *gatagamjana*, the sore on my foot did not prevent me from (coming, working, etc.). (2) to be heeded : alaci ne keraṅ hoṛōmore *kā gatagamoa*. (3) to be induced to act : jetaēṅ kajite kae *gatagamoa*.

gata-gariṛi syn. of *patapirurā*, I. sbst., a feeble, unsteady grasp on the handle of a plough, levelling plank, etc. : amaṅ *gatagariri* lelte asadikiṅa, hokaeme siṅge.

II. trs., (1) to plough or drive the levelling plank with an unsteady grasp on the handle : siṅ purāo *gatagaririjada*, eṭaṅ siṅka. (2) to grasp unsteadily the handle of the plough or levelling plank : karabao (or naēale) *gatagaririjada*.

gatagariri-ḡ p. v., corresponding meanings : sahketame purage *gatagaririgtana* naēal, grasp the handle firmly, the plough advances very unsteadily, deflecting to right and left.

gatagariritan adv., modifying *saḥ, ota, sī* : *gatagariritan* kaṛabae ota-jada, he presses down the plough with an unsteady hand ; *gatagariritane* sikedā, he let the plough deflect to right and left, owing to his unsteady grasp.

gatālaṇa, gatlaṇa (Sad. *gatain*)

Cfr. *galaṇa*, 1. sbst., the strip of plaited palm leaves, about 4" broad, which is afterwards divided into pieces (*hora*) of the desired length, and sewn (*ḡḡ*) side by side, with twine, into a mat. (Pl. XXI, 1 and 2 ; Pl. XXXVIII). This strip is called *gatālaṇa* only when stretched out : when it is rolled up it is called *bāri* : *gatālaṇa* bindubiurakanre bāri menoa, bāri sōjeakanre *gatālaṇa* menoa ; *gatālaṇa* bar horae ḡakeda, she has stitched side by side two lengths of mat strip ; *gatālaṇem* ḡatada ci ? Hast thou already stitched side by side the plaited strips ?

ḡāte var. of *ḡhāt*.

gaterna syn. of *marijanum*, sbst., *Capparis horrida*, Linn. ; *Capparidaceae*—a sarmentose or climbing shrub with recurved thorns and white flowers, 1½-2" diam. Its thorns are used by the Mundas to prick open the pustules of small-pox, hence the name of *marijanum*.

gati I. sbst., (1) the relationship

between friends : *gatirekiḡ eperam-jana*, though friends they quarrelled. N. B. *Gati* is not used in the meaning of friendship, for which they say *gatipirili* or *hritipiriti*. (2) the act of holding an arm around smb.'s neck or waist : *gati* alope bagraḡea, do not take your arms from around your neighbours necks or waists. (3) in Has. a friend, a chum, a sweetheart in contrd. to *soṛḡe*, a companion, habitual or occasional. (4) in Nag. syn. of *sarḡi* a friend, a chum, a sweetheart, a habitual or occasional companion. (5) in songs, a friend, a chum, a sweetheart, an occasional or habitual companion, a husband or wife :

Nelare dolarem metadiña,

Ricileka cim nasuliña ?

Nelare dolarem metadiña,

Beseraleka cim jotoniña ?

Ricigecāre tēṭeragam nomai,

Naiño ci, *ḡatiṛe*, tēṭeragam nomaiña ?

Beseragecāre giriṛim cedai,

Naiño ci, *sarḡainare*, giriṛim cedaiña ?

Thou hast told me : ' Come along with me ' (i.e., thou hast married me). But how art thou going to feed me, my husband ? Like a hawk which one feeds with lizards ? In other words : having no livelihood thou shouldst not have married me.

II. tra., (1) to pass the arm round smb.'s neck or waist ; to lean on smb.'s shoulder in a friendly way : *alomḡatiña*. (2) in Nag., to admit smb. into one's company : *ṭonante*

cināte kam senjāna? kaciko *gati-keḍma*? Why didst thou not go to the forest? Did they not let thee go with them? N. B. *Saṅgi* Nag. is not used in this meaning, but *saṅge* Has. is. (3) generally with the emphatic prsl. prn. followed by *lq*, to choose smb. for friend, to be friends with smb.: enkan hoṛoko ainalq ciulaḥ kaina *gatiḥko*. (4) to cause smb. to take this or that place in the row of dancers: ne kuṛi talare *gatiipe*.

gati-n rrlx. v., (1) to clasp each other's waist to right and left, in a row of dancers; also sometimes, to clasp the neck of the righthand neighbour and the waist of the left-hand one: susunre kuṛiko *gatiṇa*; japire kāre racare koṛako oṛṇ kuṛiko judajudateko *gatiṇa*, lēkaramredo Nagurire jālekage, when they dance, women pass their arms round the waists of both neighbours; in the *japi* and *raca* men and women dance in separate groups, clasping each other as just said, but in Nag. during the *lēkaram* dance men and women do it promiscuously. (2) with *lq* or a genitive, to make friends with smb.: inilqe (or iniaqe) *gatiṇana*. (3) with *tgre*. (a) first meaning of the trs.: aintāre alom *gatiṇa*. (b) to take one's place near smb. in the row of dancers: injāre *gatiṇma*.

ga-p-ati, *ga-p-ati-n* repr. v., (1) of 2 persons, to clasp each other's neck or waist, or one the neck, the other the waist: Somari aḍ Managri purasakina *gapatia*. (2) to form a row

for the dance, each dancer passing her arms round the waist of both her neighbours: racainunareko *gapatina*. (3) sbst., the act of forming a row for the dance: lēkaramre *gapati* kāre tipj hobaoa, during a *lēkaram* the dancers hold each other either by the waists or by the hands.

gati-q p. v., meanings corresponding to the trs.: maḥanareṇa *gatilena*; hoṭoreṇa *gatilena*, I was clasped by the waist; by the neck; langrako-ṭonana senqre alokako *gatiq*, let no lame people be included in the company when going to the forest: enkan hoṛoko ainalq kako *gatiqa*, such people will not become my friends; ne kuṛi talare *gatiqka*, aēarte alokae-susun, kemṭa kae mundikeda, let this girl remain in the middle of the row, let her not take the lead: she does not know the *kemṭa* dance.

ga-n-ati vrb. n., (1) the time one elaps another: *ganatii* *gatikjina*, miḍ ganṭa jakedḥ kae aṛakjina, for a whole hour he kept his arm round my neck. (2) the number of people forming the row for the dance: *ganatiko* *gatiṇjana*, akāṛako biurutada, the row makes a complete circle around the dancing ground. (3) the act of forming a row for the dance: misa *ganatitegeko* talanidauterjana. (4) the act of making friends with smb. or frequenting his company: kumbūrukṇa *ganatitee* bagraḍjana, he has turned bad by frequenting the company of thieves.

gatiāḥ var. of *ghatiāḥ*.

**gati-bage* sbst., a marriage custom not in the nature of a ceremony.

When the bride is finally handed over to the groom's family, as described under *jima*, and the latter starts on its journey home, the woman who carries the bride on her hip is stopped by 3 or 4 of the bride's girl friends who bar the exit of the courtyard and refuse to let her pass until they have received from one of the bridegroom's relatives a gift in cash sufficient to console them for the loss of their friend. This small gift, generally 2 annas in case the bride is the daughter of a rayat, and 8 annas when her father is a buiohar or a kuntkatidar, is called *gaṭibagepaṣa*. N. B. The journey of the bride to her new home is described under *kuri au*.

gaṭ var. of *ghaṭ*.

gaṭaḍ var. of *ghaṭaḍ*.

gaṭha Nag. syn. of *lilaj*.

gaṭi var. of *ghaṭi*.

gaṭi, *gaṭi* (H. *gaṭi*; Sad.; Sinh. *gaṭi*, tumour, fruit) I. sbst., (1) limestone. This is found (a) in nodules in clayish ground. They give a hydraulic mortar suitable for underground masonry. (b) in huge rocks, probably old coral reefs, containing marine shells (in places East of Khunṭi). This limestone, also called *dirigati*, gives pure lime of superior quality. (2) *rutaraṅ gaṭi*, the lime-like concretions met in the wood of the *ruta* tree. (3) *ḍaṭaraṅ gaṭi* tartaric concretions forming on the teeth. (4) *kaṭaraṅ gaṭi*, a corn, generally on the sole of the foot: *kaṭaraṅ gaṭi bar rakam taṇa*: *miadḍo hadjare pudulpudultan uruṇaṇa*,

miadḍo sirleka koṭeṭṭe hadḍa, there are two kinds of foot corns, the one, if cut, comes off in a powdery state, the other, when cut, is as hard as a nerve.

II. intrs., to gather limestone: *purageko gaṭiakada*.

gaṭi-ṇ p. v., to get a corn on the foot: *kaṭare gaṭiakanre*, *rugudṭakore rarakararakuru senoa*, one walks gingerly on gravelly ground when one has a corn on the foot.

ga-n-aṭi vrb. n., the number of corns on the feet: *ganaṭiṭ gaṭijana*, *baran kaṭae cabagiriṭtana*, he has both feet full of corns.

gaṭi (H. *gaṭṭa*, a stopper) I. sbst., any pebble or small stone put at the bottom of the *cilam*, bowl of a hookah, to prevent the smoking mixture, *guraṭi*, from obstructing the passage of the smoke.

II. trs., to fit the hookah bowl with a pebble at the bottom: *cilam gaṭilem*,¹ ente *guraṭi lagaḍme*.

gaṭi-ṇ p. v., corresponding meaning.

gaṇḍi (H. *ganḍhā*) I. sbst., a league, viz. (1) syn. of *birgaṇḍi*, a distance of about 2 miles, the distance which was called simply *gaṇḍi*, before the coming of the English. (2) syn. of *maṭgaṇḍi*, *aṅgreji gaṇḍi*, a league of 3 miles. N. B. The term *raṇuagaṇḍi*, the league of a hardy man, is used for almost any distance greater than an ordinary league, even for a distance of half a day's journey.

II. trs., to cause a place to be at so many miles distance from one's own: *apedo Marahada pīṭpe*

comingāūditada? How far do you live from the Maranghada market? *gaūdi-ŋ* p. v., with a nl., to be so many miles distant: Khunṭi *ēgaū-dilekaea*, Khunṭi must be at a distance of about 7 leagues.

gāūl, **gāūl** I. sbst., the act or gesture of beckoning: *rajaṭaraṭa kakālado kaina aūmla, apea gāūl* Ielṭera hijulena.

II. trs., (1) to beckon to smb. from a distance. This is always done by holding the palm of the hand downwards and then bending the four fingers once or several times. The European way of beckoning, though strange to the Mundas, is understood by them, not so the waving sign of Europeans: *gāūl-kīṇam enamentera hijutana*. (2) of ducks, to paddle the water with their palmate feet: *koṛoko jarka kaṭate ḍako gāūlita*, enamenteko oēardaria. (3) to beckon smb. or draw his attention by touching his arm with the hand. (4) to play the guitar (*ṭuila* or *kendera*, : *ṭuilae gāūlida*).

ga-p-āūl repr. v., to beckon to each other: *bar hoṛokina gapāūljana*, mendo kakinā sepennapamjana, two people beckoned to one another but did not advance to meet.

gāūl-ŋ p. v., meanings corresponding to the trs.: *en hoṛo ṛalire kae aūmea, bugi nesae hetaakadae gāūṭṭka*, he is too far to hear our call, he just looks this way, let him be beckoned.

ga-n-āūl vrb. n., (1) the number of people beckoning; the amount

of beckoning: *ganāūlko gāūṭkija ena leltee landauterkeda*, so many people beckoned him that he began to laugh. (2) the act of beckoning: *misa ganāūl kae lelka, oṛogea gāūṭṭka*.

gāūl-ader trs., to beckon in.

gāūl-asadi trs., to beckon to satiety: *gāūlasadikile*, kae hijulena. *gāūlasadi-n* rflx. v, same meaning: *enauātee gāūlasadintana*, ju, sen-namime.

gāūlasadi-ŋ p. v., to be beckoned to satiety: *gāūlasadilenne*, moṭaige kae hijulena.

gāūl-atom I. trs., to beckon aside.

gāūl-au I. trs., to beckon smb. till he comes: *gāūltaime*.

II. intrs., to come on, beckoning: *gāūltaimadae*.

gāūlau-n rflx. v., same meaning.

gāūlau-ŋ p. v., to be beckoned till one goes.

gāūl-gonda jingle of *gaūl* in the 1st and 3rd meanings of the trs. The repr. v. is *gapāūlgoṇonda*.

gāūl-idi intrs., to go away beckoning: *gāūlidiadae*.

gāūlidi-n rflx. v., same meaning.

gāūl-hape trs., to beckon on the sly, secretly: *raṭare dubakanle-taikena, miḍ hoṛo gāūlhapekici* judarekina guṛugusukeda.

gāūl-uṛuṭa trs., to beckon out.

gaūl I. sbst., a wound, in cntrd. to *gaḍ*, a wound or sore: *ḍakḍarko gaūlṛa rapu kūḥko ṛmundiakada*, surgeons are clever in healing wounds.

II. adj., wounded: *gaūl hoṛoko haspiltateko gōkeḍkoa*. Also used

as adj. noun: *gaülko* cimin hoꝝ menaꝝkoa?

III. trs., to inflict a wound: *tisia* miaꝝ kula iral hoꝝ *gaülkedkoa*. *gaül-en* rflx. v., to wound oneself: *haketeë gaülenjana*.

ga-p-aül repr. v., to wound each other: *mosaꝝsirma* Meromguꝝuburure isu hoꝝoko *gapaüljana*, the year before last a number of people wounded each other at the Merom-gutu fair.

gaül-q p. v., to get wounded.

ga-n-aül vrb. n., the extent of wounding: *mapaꝝe ganaüle gaüljana*, goꝝa hoꝝmoe cecagiꝝiakana, in the fight he got belaboured with wounds.

gäül adj. with *kapi*, syn. of *jum-buꝝ: kapi*. This refers to the superstitious belief that some axes always in one way or another slightly wound those who handle them: *neadö gäül kapi*, alope kirinae.

gaurasala-baba, **gaurasala-baba** sbst., a rather early variety of rice, ripe in late October, planted or sown in low and middle-grade fields.

gaüri-gai Nag. sbst., a she-bison. See *sail*.

gâëda, gâëra I. adj., crasty with dirt, not washed for a long time, syn. of *ṭakāra*, which however is used only of the body, in ontrd. to *humu*, *maïla*, dirty (general term); *gordal*, dirty, of the body; *gêrêgê-rê*, dirty, of clothes and people dressed in dirty clothes: *gâëra* hon urgum ðate abumaꝝtaipe, clean with tepid water that child which has not been washed for ever so long;

gâëra lijaꝝko dubi idijada. Also used as adj. noun: he *gâëra*, reꝝan-tem, ju.

II. trs., to let become crusty with dirt: *amaꝝ lija puragem gâërakeda*.

gâëda-n rflx. v., to let oneself become crusty with dirt: *kaoi eteꝝ-jaꝝma*, *aminanaem gâëranjana*.

gâëda-q p. v., to get crusty with dirt: *gâëraakan* lijaꝝko soben tikiꝝka; *gâëragiꝝriakanac*, cimin canduꝝtaëte kae abumaꝝnjana?

III. adv., with the afxs. *ange*, *ge*, modifying *lelq*, *taïn*: *janað gâëra-gee taïna*.

gâë-gôë, gâ-gô (Sad.) I. abs. n., the habit of speaking through the nose; also, in Nag., hoarseness: *hoꝝora gâëgôë dasturlekate hokaoa*, *muraðo taïngea*.

II. adj., with *hoꝝo*, (1) a person habitually speaking through the nose. Also used as adj. noun in Ias., but not in Nag. where *gora-gho* is used instead: *miaꝝ gâëgôë-lqliq jagarkena*. (2) in Nag. also a person who owing to some affection of the throat, v. g., a cold, speaks with difficulty. The term may be used with this meaning in all the functions below.

III. trs., to say things or address smb. speaking through the nose: *jagare gâëgôëjada*; *tala ganṭalekaë gâëgôëkijina*.

IV. intrs., to speak through the nose: *gâëgôëjadaë*.

gâëgôë-n rflx. v., same meaning: *bugileka jagar kacii heḍaakana*, *enamaꝝtec gâëgôëntana*.

gâëgôë-q p. v., of speech, to be

spoken through the nose : jagar purage *gâĕgôĕjana*, enamente tara-marako landakeda.

V. adv., with or without the affxs. *ange, ge, tan, tange*, modifying *jagar*.

gâĕra var. of *gâĕda*.

gâ-gô var. of *gâĕgôĕ*.

gâraighasi var. of *garuighasi*.

gâĭsi Nag. (Or. *gaĭsis*, spy, informer, scout ; Sad.) syn. of *orabara* Has. Cfr. its jingle *âĭsigâĭsi*, I. sbst., the act of helping as a go-between in a sale or purchase : *iniĭ gâĭsite* aleĭa *keĭa* *akiriĭajana*.

II. adj., with *hoĕo*, a go-between in sales and purchases : *gâĭsi* *hoĕoko* *tisĭa* *pĭtre* *purage* *menĕkoa*. Also used as adj., noun : *gâĭsi* *kale* *namana*, we have found no go-between to help us in the sale or purchase.

III. trs., (1) to help smb. to buy or sell, by acting as a go-between : Soma *keĭa* *akiriĭaree* *gâĭsikeĕleca*. (2) with the animal bought or sold as d. o. : Soma *aleĭa* *keĭae* *gâĭsikĭu* or *gâĭsiaĕleca*.

IV. intrs., to act as a go-between in business transactions : *keĭa* *akiriĭara* *okoe* *gâĭsijada*?

gâĭsi-n rflx. v., same meaning : ne *keĭa* *akiriĭare* *gâĭsinme*.

ga-p-ĭsi repr. v., to act as a go-between for each other in business transactions : am *keĭam* *idijĭia*, *ainĕdo* *miad* *urĭ*, *akiriĭa* *dipĭlĭla* *gapĭĭsia* ; neka *keĭaurĭ* *kirĭĭa* *akiriĭare* *kabu* *gapĭĭsikĕre* *cileka* *kami* *calaĕoa*?

gâĭsi-q p.v., (1) of an animal, to

have its sale or purchase promoted or brought about by a go-between : ne *keĭa* *gâĭsiĕka*, *jĕleka* *tisĭa* *akiriĭa* *monĕjadleca*. (2) of a sale or purchase, to be promoted by a go-between : *keĭa* *akiriĭara* *jeta-sĕre* *gâĭsiĕtana* *ci*? Is there any go-between trying to find a buyer for a buffalo?

ga-n-ĭsi vrb. n., (1) the activity of a go-between : *ganĭĭsi* *gâĭsikeĕ* *koa* *moĕhisileka* *urĭkoe* *akiriĭaĕ* *koa*, he was so successful as a go-between that he sold some 20 bullocks for them. (2) the acting as a go-between : *iniĭ* *ganĭĭsite* *aleĭa* *keĭa* *akiriĭajana*. (3) the animal, the sale or purchase of which has been promoted by a go-between : ne *keĭa* *Soma* *ganĭĭsi*, it is Soma who helped us to find and buy this buffalo.

N. B.—The jingle *ĭsigâĭsi* has the same meaning and is constructed in the same manner.

gâĭĭa, *gâĭĭi* (H. Sad. *gainĭĭi*) I. sbst., a pickaxe.

II. trs., (1) to forge into a pickaxe : ne *meĕd* *gâĭĭiĕpe*. (2) to break with a pickaxe : ne *ote* *kuĕlamte* *kĕ* *gaĕgredo* *gâĭĭiĕpe*.

gâĭĭa-q p.v., corresponding meanings : ne *meĕd* *gâĭĭiĕka* ; *hola* *gâĭĭulen* *ruguĕkko* *dulcabaakana* *ci*?

ga-n-ĭĭa vrb. n., the amount of work done with the pickaxe : *ganĭĭĭi* *gâĭĭiĕpe* *ay* *tearuterĕleka* *hasa* *hundiĕka*, loosen with the pickaxe earth enough to achieve the embankment. (2) the act or manner of using the pickaxe : *ama* *ganĭĭĭi*

tōrakangea.

gāñi-sabōro Itly., pickaxe and crowbar, I. collective noun, the implements necessary for working hard ground.

II. trs., to dig with pickaxe and crowbar : kuɔlamte gaō kale daɔiada, *gāñisabōrokeɔdale*.

gāñisabōro-ŋ p.v., to be dug with pickaxe and crowbar.

gārā (II. *gārā*, a large sheaf; Sad. *gaxdā*) I. sbst., (1) the side-tubers or side-shoots of turmeric, ginger, bamboos, paddy, etc. In the case of tubers, the main tuber is called *b̄sasaa*, *b̄sade*, etc. (2) in the cpd. *hongārā*, offspring, child : *hongārābanɔten* kuɔi, a childless woman. (3) poetical parallel of *hon* :

Ekasiɔiɔi ciga Terasibadi

Balenonedoko tolakāia ;

Ekasiɔiɔi ciga Terasibadi

Lindua *gārāɔdoko* neōɔataia.

Enagatege jomeleda jeteriɔi,

Jeteriɔiteko tolakāia.

Aputege nabeleda jaɔgikari,

Jaɔgikariɔiteko neōɔatāi.

On the Ekasiɔiɔi and the Terasibadi (a high ground near Tupudana) why have they bound a baby, a crawling child? Its mother took a loan in summer (and died), its father ran into debt in the rainy season. It is owing to this loan that they have bound it.

II. intrs., to produce side-tubers or side-shoots : ne kadal kūp *gārā-tana*.

gārā-ŋ p.v., same meaning.

ga-n-ārā vrb. n., the amount of

side-tubers or side-shoots : ne birmaɔ *ganārā* gārājana kaɔea raɔi kae ugur-paromdaria, these jungle bamboos have shooted so densely that even a rat cannot find a way through the tuft.

gārāɔ-gōrōɔ, **gōrōɔ-gōrōɔ** Has. **gohōr-gohōr** Nag. Cfr. *gouɔgouɔ*, *gōrōgōrō*, of swine or children, I. sbst., the act of moving about in herds or crowds : ne honko *gārāɔgōrōɔ* leltena, bakuaɔgiriɔana, mandio eina kā reɔagaɔɔko, seeing that band of children running about, I really wonder : they do not seem to get hungry ; ne hon en *gārāɔgōrōɔre* jaman aɔagaɔɔia, this child wants to join that band running about.

II. adj., moving about in a herd or crowd : neɔro taiken *gārāɔgōrōɔ* honko koɔatekoɔana ? Whither went the band of children that were running about here ? Also used as adj. noun : aɔea, *gārāɔgōrōɔeko*, mandi jomkote senɔpe, ju !

III. trs., to lead about in a crowd in entrɔ. to *onɔonɔ*, to follow in a crowd : enaga sukuri bugaicasato honkoe *gārāɔgōrōɔekoɔko*, the sow has led her brood towards the mango grove.

gārāɔgōrōɔ-n rlx. v., to move about in a crowd : sukuriko aɔea *saɔaga-sateko gārāɔgōrōɔɔna*.

IV. adv., with or without the afxs. *ge*, *tan*, *tange*, also *gōrōɔleka*, modifying *sen*, *rikan*.

gārāɔ-gōrōɔ Nag. var. of *gāɔgōɔ*.

gāñi Has. syn. of *kulhu* Nag.

I. sbst., (1) an oil-press (Pl. XV, 2).

gārī

*It consists of the following parts : A tree trunk is fixed firmly in the ground (D shows the ground line). The section at the side of the main figure shows the two compartments GG, both called *dharta*, into which the oil seeds are poured, and the narrow duct leading the oil to the bowl under the outlet. The piece represented between this section and the main figure shows the shape of the outlet. The end of the pestle A (*nāl* or *mohon*) which turns in the lower compartment G, pressing the seeds, is fitted with a knob; a little above this there is a firm ring of plaited straw (*najha*) destined to prevent the pestle from penetrating too deep into this compartment. The other end of the pestle is firmly set into the curved piece B called *komcoz*. The lower end of the latter is fixed into a horizontal concave plank called *keḍar* and serving as a handle. These three pieces are so jointed as to keep always the knob in the required position for pressing. The press is worked by one or two women pushing the handle round and round : *gārī* kuṛi-kiṛa udurjada. (2) with a nl., the quantity of oil seeds filling the press for each successive operation : *api gārīlira* lenkeda, we have extracted the oil from three pressfuls.

Note the riddle, the answer to which is *gārī* : *rōro daruāte dā setenatana*, water springs from a dead tree.

II. trs., to shape into an oil-press : *tisiagapa* hoṛoko dirioko *gārījada*,

baraēkoko rōrikajadkoā, nowadays Mundas make also stone oil-presses, they have them hewn by the blacksmiths.

gārī-g p. v., to be shaped into an oil press : *ne muṭu bartonakeḍci baria gārīko*, having cut this trunk in two lengths, let it be made into two oil-presses.

gāūṭi, *sāūṭi* same as *ganṭi*, only *ganṭi* is done with the handle of the ladle, whilst *gāūṭi* is done with the ladle itself, i.e., with the scooped end.

ge (Or. *gā*) enclitic denoting a slight emphasis, but used so often that it seems generally meant merely to round off sentences in a more pleasing manner. This is especially the case in connection with the affirmative particle *hə* and the negative *kā* or *banq*, or with adj. prds. : *pundigea* is rarely more emphatic than *pundia*. But when affixed to prns. it is really emphatic : *aiṇage*, I myself; *akoge*, they themselves; *nikuge*, these selfsame people, these very people. In short replies the prd. *tanq* or *tanḱ* is generally dropped after *ge* emphasizing a noun : *ena eikanā ?—Daruge* (understood *tanq*). Affixed to a nl. or quantitative dmst., *ge* means only : *niminanagepe*, namea, oṛḍo alope asraēa, you will get only that much, do not hope for more.

ge Nag. syn. of *na* Has. affix of address to a girl or to one's own wife, mostly added to interjections and imperatives : *ruaṛmege*, come back, girl.

ṣṣ I. sbst., the act of scraping food with the hand from a vessel : *ge kâ pokôtojana*.

II. adj., with *mandi, utu*, etc., syn. of *gben*, scraped out with the hand from a vessel.

III. trs., to scrape out with the hand a substance sticking in a pot : *mandi purage jurajana, lnuako lukem, saregoako ggemz, gate kâ cabaoako suŋicokate kerqeme*, the rice sticks very much to the bottom of the cooking pot, take out with a ladle all that can be taken out with it, scrape out the rest with the hand, and then with a shell whatever cannot be got out with the hand. Note the saying : *gegḡbekiṛ jomtana*, those two eat generally by scraping out the cooked rice, i.e., they have generally so little rice to cook that it cannot be taken out with a ladle : they are very poor.

ge-n rflx. v., syn. of *husiden*, to scrape one's tongue : *dinaki karkadenjanate karkad catakeato alawko gḡna*, every day after brushing their teeth, the Mundas split the toothbrush (a fresh twig with chewed tip), and with the pieces scrape their tongues.

ge-gḡ p.v., (1) to be scraped out with the hand : *gḡo kâ gegoa, coṛagoakana, kerḡ lagatiṛa*, it cannot even be scraped out with the hand, it is burnt, it must be scraped with some hard object. (2) of the tongue, to be scraped ; to be scraped from the tongue : *alaw gegḡka ; alawṛa humu gegḡka*.

ge-n-ḡ vrb. n., the amount of sera-

ping : *genḡ gḡeme miaḍ jaked sakiri alom sareea*, scrape out the rice so thoroughly that thou leave nothing sticking to the pot.

geḡz prnl. noun, a thing scraped out with the hand : *geḡko jomea, kerḡaḍo simkoko oma*.

geān (H. *gḡānī*, knowing ; Sad.) Cfr. *sērā*, I. abs. n., wisdom : *ne hoṛoḡ geān geraḍjana*, he has lost his wits.

II. adj., with *hoṛo*, a wise man, an educated man. Also used as adj. noun : *ne hature miaḍ geān menḡia*.

III. trs. caus., to render wise, to educate : *ne hon eilekatele geānia ? geān-en* rflx. v., to manage to get educated : *geḡ sirmaleka iskulre tañ-jancii geānenjana*.

geān-ḡ p. v., to get educated, to become wise : *iskulre honko geānoa*.

ge-ca affix syn. of *daṛ*, of course. It may take the affxs. of address *a, na, ga*, etc. : *enagecanaiṛ kajitada*, that is of course what I said, O girl.

geḍ I. sbst., the act of disembowelling a dead animal and cutting it up for consumption : *ūr bāriko potḡakada, geḍ auri eḡgoa*.

II. trs., (1) to disembowel and cut up an animal : *merom gedipe*. (2) fig., with *loḡoṛ* as d. o. expressed or understood, to plough a field which is too wet, and throw up the soil in clods : *geḍjadam* (or *loḡoṛem geḍjada*) *rōrokate siime*.

geḍ-ḡ p.v., (1) of an animal, to be cut up : *ciminuṛ meromko geḍjana ?* (2) occurs idmly. with an active

meaning in the noun of agency *gedlani*, the one who is going to cut up an animal, and in the adv., *gedote* and its predicative form *gedotia*, *gedotijana*, he has gone to cut up the animal. (3) *fig.*, of a field, to be thrown up in clods in the ploughing, because too moist: *ne ločoa kã hašadakana, silero gedoa.*

ge-n-eļ vrb. n. (1) the rapidity in cutting up an animal: *geneļ gedkope, miļ ganfare soben meromko cabazka*, cut up [all] [the goats] so rapidly that the work be finished in one hour's time. (2) also *geļ*, *gegeļ*, the act of cutting up: *geneļ kã tankajana.* (3) the cut up pieces: *enaraz geneļ soben utucabatape.*

gedge, *gedged* adv., modifying *sẽ* in the *fig.* meaning.

ge-da affix syn. of *gejã*, maybe, perhaps: *hẽgeda*, *ainado kainã aĩumakada*, yes, maybe, but I have heard nothing about it. When *geda* is affixed to a prd. the copula is suppressed: *asikome miļ takadoko omamogeda*, ask them, it is not impossible that they give thee one rupee.

gedaz gedaz turda-natur turda-gedaz (twice) imitative description of one of the rhythms of the *dumaz* drum during a *bajan* dance.

gedari gedari etari gedari gedari (twice) imitative description of the rhythm and sound of the *dulki* drum during a *damkac* dance.

gedla, gedla Nag. (Sad. *gedla*; Sinh. *gãḍhã*, much, excessive; akin to *gadāl*) syn. of *isupurg*, I. adj., very many, in crowds, in shoals;

ne gadare gedla haiko menakoa.

II. trs., to get, gather, multiply, catch, etc., in great number or quantity: *ne sim janaļo mōrōēa-turuaie poakoa, nesēkandoe gedla-keļkoa*, this hen usually hatches only 5 or 6 chickens, this time she has hatched a great number; *sahanpe gedlakeda*, you have gathered a lot of firewood, stop now; *cẽrō aĩaina senkena, siraēkoinã gedlakedkoa*, I went to lime birds, I caught a number of wagtails; *sahandope gedlakĩ*, you have gathered a lot of firewood for him.

gedla-n rlx. v., to do smth. many together: *gel horo hijũpe mentea kajileđkoa anadoko gedlanjana*, I told them to come ten together, but they have come in a crowd.

gedla-g p. v., to be got, gathered, etc., in great number or quantity: *nimin horote sahanbu glerẽ musinarege* (or *musinarebu gedlaoa*, if we go so many together to fetch firewood, a lot will be gathered (or we will get a large provision) in one day; *simhonkotale nesēkanloko gedlaakana*, this time our chickens have been hatched in great number.

III. adv., with or without the affxs. *ange, ge, gge*, modifying *nam, tain, menq, posa, leļq*, etc.: *ne gadaro hakuko gedla menakoa.*

gedelal, gedel-gedel, gendla, gendel-gendel Has. Nag. I. adj., very small: *gedelgedel haiko kale saḥkedkoa*. Also used as adj. noun: *maparaz itako aũpe gedelawko alopea.*

II. trs., to cut, break or tear in

ged-nala

small bits or chops: kagajo *gedel-gedŋkeda*. These meanings may be more clearly differentiated by affixing this term to *ma*, *koŋ*, *ceca* and syns.: kagaje *cecggedelgedel-keda*.

gedelai-g, etc., p. v., corresponding meaning: *gendelgendelakin* kagajko janaŋetana kultanre purasa baksureko sanjuŋa, when they send anything they often stuff the box with narrow strips of paper.

ged-nala Has. syn. of *kaŋānasi* Nag. I sbst., a remuneration in kind to those who have cut up a slaughtered animal. They generally receive the lungs, the manyples and the blood, sometimes also the liver: *gednala* rokagele jomkeda.

II. trs., to give such or such part of a slaughtered animal as remuneration to those who have cut up the meat: rembed ad imdo *gednala*kepe. *gednala-g* p. v., corresponding meaning: borkod orq rembed *gednala-jana*.

Ged-soŋ name of a sub-sept of the *Soŋ* clan of the Mundas. See under *kili*.

gedagi gedagi ikidi gedagi (twice) imitative description of the rhythm and sound of the *nagŋra* drum during a *ŋamkac* dance.

gede, gere Nag. (Sad. *gede*; Or. *gere*) syn. of *koro* Has sbst., the domesticated duck, *Anas domestica*.

gede-sim, geŋe-sim syn. of *korosim* Has. sbst., a short-legged variety of the barn door fowl.

geged Cfr. *ged*, sbst., the act of cutting up the meat of an animal.

gegete

geged-lindura Has. syn. of *kuri-sahar* Nag. sbst., *Carex filicina*, Nees., Cyperaceae,—a sedge 3-4' high, with triquetrous cutting stems, growing in low fields.

gegel distributive nl. adj., ten by ten, ten each, in groups of ten: *gegel* paŋsa omakom, give them ten pie each; lutuhatu *gegel* horoko kulkope mente kajiakom, tell them that each village should send ten men. In connexion with *horo* (men), *orq* (families), *bŋ* (cattle) and *ararā* (teams), this term forms adverbial phrases replacing *gegeleate*: *gegel* horote dubrikakom, make them sit in groups of ten; en api hatu *gegel* ararāteko sidenagaka, let those three villages help ploughing with ten teams each.

gegelea distributive nl. prn., ten each: cimin paŋsaina omakoa?—*Gegelea*.

gegeleate distributive nl. adv., ten by ten, in groups of ten: *gegeleateko* pantinka, let them form rows ten abreast; *gegeleatebu* scena, let us go in groups of ten.

gegelsa ordinal distributive nl. adv., ten times each: *gegelsako* tuŋaka, let each shoot ten arrows.

gegete, geogeo syn. of *roroŋ*, intensive of *heari*, I. sbst., acidity of food, a lasting biting sensation produced by acrid food on the tongue and gums and in the throat: jomeŋaŋ *gegete* jojolq isinlere meŋaŋoa, hoŋpraŋo jojoda kare kanjigi nŋlere hokaoa, the acidity of food is corrected by cooking it with tamarind, the biting sensation it produces in

gegeterq

the throat is stopped by drinking diluted tamarind or acid rice-water.

II. adj., acrid: *saru berelte janað geogeo*; *geogeo uli jomakada; geogeo utuko omaña, misa surpuñ-leđci kaina sätinadariada*, they gave me acrid stew, having put some of it in my mouth I could not bear it.

III. trs. caus., to render food acrid: *meromjiluko utukeda, do saruteko geogekeda*.

IV. intrs., imprsl., with inserted prsl. prn., to suffer the sensation described: *hada enkat-ko isinla, mermer gegetekña*.

gegete-q, gegete-jq, geogeo-q p. v., to be rendered or become acrid: *sarulq simjara teolena, soben gegete-jana*.

V. adv., *gegetq* with the afxs *ange, ge; geogeo* with or without the afxs. *ange, ge, tan, tange*, modifying *añkar*.

gegeterq, gegeterena sbst., a harmless centipod of *Anaplodesmus* species, *Polydesmidae*. It is smaller than the *lindura*: *gegeterena* *ko buruna*, centipeds (of this kind) gather into heaps.

***gehom, gohom, göm** (H. *gehün*; Sad.) sbst., *Triticum vulgare*, Vill; *Gramineae*,—Wheat. It is little cultivated by the Mundas because, being a winter crop, it has to be protected or watched against cattle, if there is no agreement in the neighbourhood to give up the old custom of allowing the cattle to roam about unherded in winter. Owing to such an agreement a few valleys in the Tamar district are

geja

under yearly wheat cultivation. The whole crop is taken to market, as this grain has not yet become an article of diet amongst the Mundas.

gēr-bagel, gērī-bagel, gir-bagel (H. *girnā*; Sad. *gir*) trs. caus., to cause some liv. bg. to fall with a thud: *gērhabelkñe*.

gērhabel-q p. v., to fall suddenly with a thud.

gērken, gērīken, girken adv., modifying *tabq*: *gīrkene tabalena*, he fell with a thud.

geja, giju Nag. (Sad. *geju*) syn. of *ñiñu, riñgini* Has. I. sbst., the act of not observing the rules of the game; cheating: *gejateko dañjana*, they won by cheating.

II. adj., (1) with *hoqo, kora*, a cheat: *geju hoqokolq inua kū sukua*. (2) with *kaji*, words uttered with the intention of cheating in the game.

III. trs., to cheat smb. in a game: *gejakedleako, enato kale dañjana*.

IV. intrs., (1) to cheat in a game: *apedo janaope gijua*. (2) fig., to go on denying what has been proved: *taukage sabutiakana, moñaitgepe gejatana*.

geja-n rflx. v., same meanings: *misao kū dañtanci puragee gejan-jana*.

ge-p-eya repr. v., to cheat on both sides in a game.

geja-q p.v., (1) to be cheated in the game. (2) in the df. past, to have become a cheat: *Soma kora beṭekane gejjajana*.

ge-n-eya vrb. n., (1) the amount of cheating: *genejao gejjajana, inilq*

gejara

inua orq ciulað kainā menlekainā aṭākarkeda, he has become such a cheat that I do not think I shall ever play with him any more. (2) the act of cheating: holalekan *geneja* tisiṇa aloka uṇurāq, let cheating like yesterday's not take place to-day.

gejara jaglri genejara geneja gejara (twice) imitative description of one of the rhythms of the *dulki* drum during a *bajan* song or dance.

geje-geje, giji-giji (Sad. *gijigija*; Or. *gejje bejje*, soiled) I. adj., of a place, covered with dirty mud: *gijigiji* ṭaēadre cilekaterā duba? Also used as adj. noun.

II. trs. caus., to cover a place with dirty mud: uriko gōrāko *gejegejekeda*.

III. intrs., (1) prsl., to get covered with dirty mud: jargite aleṇa *gejegejetana*. (2) imprsl., with inserted prsl. prn., (Sad. *kijpij*, *kicpici*) to feel clammy with perspiration: balbalte *gejegejejaṇa*.

gejegeje-ḡ p.v., to get covered with dirty mud: jargidinre purāsa *gejegejejaṇa* taṇa.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, (1) modifying *losodḡ*: ne gōrā *gijigijitan* losodakana, keṭtape, this cow house is full of dirty mud, scoop it all out with a shell of the Baubinia Vahlia pod. (2) modifying *balbal, aṭākar*: balbalte *gejegejege* aṭākarjaṇa, I feel clammy with perspiration.

geje-geje var. of *gajogaja*, but restricted to scolding or quarrelling.

gje-geje, geje-geje, gejer-gejer,

gejer-pejer

giji-giji I. adj., with *gaḡ*, a sore filled with thick liquid pus, in contrd. to *birisir gaḡ*, a sore full of thin, watery pus: *gejergejer* gaḡ, capi-keate ranu lagaḡtaipe. Also used as adj. noun: *gejergejer* burburaḡtam; kaṭaraṇ *gejergejer* lelte busubusukjaṇa.

gejegeje-ḡ p.v., (1) of a sore, to get full of thick liquid pus: iniaṇ *gaḡ gejegejekana*. (2) to get such a sore, to have a sore turning to that condition: iniaṇ *gaḡ* haēadḡtan taikena, rambrautui jomlaṇ oḡo ilii nūlaṇ, tisiṇa puragee *gejegejekana*.

II. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *gaḡ*: *gejegejetane* gaḡakana.

geje-geje, gejer-gejer (H. *gejnā*, to crush; Sad. *gejerbejer, gejer-gejer*) I. trs., to reduce to a pulp: bira bōko *gejegejekia*.

gejegeje-ḡḡ p.v., to be reduced to a pulp.

II. adv., with or without the afxs. *ange, ge, ḡḡge, tan, tange*, also *gejeleka, gejerleka*, modifying *rika, samaḡ, sereḡ*: sime goḡlia, jilu aḡjara kae judakeda, *gejegejetane* samakeda.

gejer (H. *gejnā*, to crush) adverbial afx. to *dal, koḡḡ, mḡ, samaḡ, sereḡ*, etc., reducing to a pulp.

gejer-gejer var. of *gejegeje, gejegejeḡ*, as referring to sores or to crushing.

gejer-pejer (Sad. *hejepeje*) syn. of *tetejerage, tetegenje*, I. adj., with *kaji* or *kami*, an important and difficult business or work; trouble: miaḡ *gejerpejer* kamirele ṭojana,

gejeɾa

ɬunduũ kã ɬundũɬtana, kacairɬage, we are involved in a very troublesome and endless affair: a lawsuit. Also used as adj. noun: korakuri-kĩnã bapagetana, en *gejeɾpɛɾ* aarigele ɬunduĩa.

II. trs. caus., to bring smb. into difficulties: ne hoɾokiĩa mapate goɬa latu hoɾokokĩnã *gejeɾpɛɾkeɬkoa*, those two, by fighting with axes, have brought trouble on the whole village; hon *gejeɾpɛɾiaɬlea*, the child worries us, the child is troublesome.

III. intrs., in the indet. ts., to get into trouble: gũnaakaɬ hoɾo kae saɬtaɬjanre goɬa latu *gejeɾpɛɾera*.

gejeɾpɛɾ-en rflx. v., to attract trouble on oneself, to put oneself in a difficult position: aminana alom *gejeɾpɛɾena*, okonĩ gũnaakada inj udubime.

gejeɾpɛɾ-p p.v., to get into trouble, to be put in a position of difficulty: haturo daroga hijũjanre sobenko *gejeɾpɛɾeroa*.

IV. adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, modifying *rikaɶ*: *gejeɾpɛɾtanle* rikaɬtana, we get into a position of great difficulty.

gejeɾa I. abs. n., vexatiousness, troublesomeness: en hoɾore *gejeɾa* banoa; ne honã *gejeɾa* oilekate hokaoa?

II. adj., (1) with *hoɾo*, vexing, annoying: *gejeɾa* hoɾoko ɬundũterakan kajioko bisilkateca. Also used as adj. noun: *gejeɾako* ili nũkore eperanao sirjaõea. (2) with *hoũ*, worrying, troublesome: *gejeɾa*

gejeɾa

honko okoako namtana ena omkeko-reo oɾɾ eɬako kajia, a worrying child is never satisfied, when it gets what it wants it asks for something else. Also used as adj. noun: ne *gejeɾa* maranakore enatãje sõjeoa. (3) with *kaji*, vexing talk: *gejeɾa* kajii uɾunajada. Also used as adj. noun. (4) with *kamĩ*, doing over again the same work: *gejeɾa* kamirele ɬojana. Also used as adj. noun: banda tole *gejeɾa* kale ɬojana, we have had no trouble in raising the bund, no work to be done twice over.

III. trs., to annoy, to worry, especially by repetitions of the same question or demand: hon *gejeɾa-keɬlea*.

IV. trs. caus., to force to do the same work over again: banda tearakan taikena, nimirã bũɾi *gejeɾa-keɬlea*.

V. intrs., to be vexing, troublesome: ne hoɾo *gejeɾatana*; ne hon tisiĩa puragee *gejeɾakena*.

gejeɾa-n rflx. v., same meaning: ne hon tisiĩa puragee *gejeɾantana*; aminana alom *gejeɾana*, goɬĩn nama-kage, do not be so annoying, thou wilt get a thrashing.

ge-p-ejeɾa repr. v., to cause to each other repetitions of the same work and expenses: jomnũre kabu *gepejeɾa*, mipisatege soben nãge ɬundũka, let us not impose on each other the expense of repeated banquets, let us complete all the ceremonies (in preparation to the marriage) in one visit on each side.

gejeɾa-p p. v., (1) in the df. past, (a) to get into the habit of vexing

people : ne hoŕo *gejerajana*. (b) to be troublesome : ne hon hola betekane *gejerajana*. (2) to be vexed, annoyed : *tisialeka gejerajanre* mermer kadraōoa, when one gets annoyed like to-day one gets very angry. (3) to be forced to do the same work over again : banda tolrole *gejerajana*, we have had to construct the bund again ; nekan kamite cimin din mente orq misabu *gejeraoa* ? If we do the work like this (so badly), how many more days shall we have to spend in doing it over again, i.e., let us be wise and do this work properly from the first. (4) of a sickness, to start afresh : ne hoŕoro duku *gejerajana*, he has a relapse.

ge-n-ejera vrb. n., the degree of vexing : ne hon *genejeræ* *gejerajana* jetæe kale hapedarĩaia, this child has been so troublesome that none of us has been able to quieten it.

VI. adv., with the afxs. *ange*, *ge*, *gge*, again and again : *gejerage* bandale tolkeda ; *gejeraggele* rakja, kae hijujana.

gejere-gejere I. sbst., the act of repeating oneself : nĩtare *gejere-gejere* banoa, okoæ kajikeda see kajikeda, he never repeats himself.

II. adj., with *hoŕo*, a man addicted to repeating himself : *gejere-gejere* hoŕoko kajikedako sereduterea.

III. trs, (1) to say over again the same thing : miaq kajigee *gejeregejerekedu* ; ena kajigæ enanātem *gejeregejerejadlea*, etæ jagar

banoa ci ? Hast thou nothing else to say ? (2) to do the same work over again : ena kamigeko *gejere-gejerejada*.

IV. intrs., in the df. prst., to have the habit of repeating the same things or the same questions : ne hoŕo jānagæe *gejeregejereŕetana*.

gejeregejere-n rflx. v., same meanings as the trs. : sobenko bujaōjana, amgo ci kam bujaōqtana ? enanāte enagem *gejeregejereŕetana*, thou art the only one who does not understand, thou'goest on putting the same questions ; en hoŕo miaq kamireo *gejeregejereŕetana*.

gejeregejere-q p. v., corresponding meanings : nea kaji enanāto *gejere-gejereqtana*, hokaōka ; miaq kajile *gejeregejerejana*, enamento alũmle mukuiñauterjana ; nea kami janaō *gejeregejereqtana*.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *jagar*, *kaji*, *kuli*, *kami* : *gejeregejereŕetan* sikedagele sitana, we plough again and again the same plot.

gel Nag. (Sad. *gelak*, he is gone) syn. of *baŕ* IIas. trs. caus., to cause smb. to be out of the game (in *guliinuræ*, *bhāḍrainuræ* or *kati-inuræ*) : miq hoŕoina *gelkja*.

gel-en rflx. v., to play so as to be out of the game : moŕaitee *gelenjana*. *ge-p-el* repr. v., to cause each other to be out of the game : *gepel-*

gel-q p.v., to be out of the game : cilekateko *geloa* ? negeee *gelqtana*, he is going to miss, he is going to be out of the game.

gel cardinal nl., short form of *gelea*, ten. It is used according to the rules given under *ē* seven.

gelduaa syn. of *gelsa*.

gele I. sbst., (1) an ear or ears of any kind of grain or grass : *gelere* jaŋa banoa. (2) a flower or fruit spike ; a spherical or oblong flower-head : *puruŋa gele kardani* *duđmuŋiko meta*, they call *kardani duđmuŋi* the globular flower-head of the *Sphaeranthus indicus*. (3) the nipples of a woman, the dugs of an animal : *toa gelere aŋri peregoa*, milk does not yet fill the nipples. (4) fig. in cpds. with a nl., a child, children (in comparison with the ears of paddy) : *ne kuŋi apigelee hobaakana*, this woman has three children ; *apigeleree goŋjana*, she died when she had three children ; *ne disumre purasa ēirilgelereko buŋiaqtana*, in this country the generative power of a woman ceases generally after the 7th or 8th child. The term is not used with reference to women too old for further motherhood.

II. intrs., to grow into ears : *baba geletana*.

gele-ŋ p. v., (1) to grow into ears : *baba aŋri gelea*. (2) Nag. of paps, to become long by constant sucking : *toa aŋri geleon*, her breasts are swollen but the nipples are still rudimentary. In Has. they say : *toara duđmuŋi aŋri oŋonoa*. (3) fig., in cp s. with a nl., of a woman, to have so many children : *ne kuŋi apigeleakana*. The same idea is expressed by the idiom : *ne kuŋi*

apigeletā.

ge-n-ele vrb. n., the size and number of ears grown : *genele gelejana*, *mođ toaŋ irlere mođ anjiliuter enoa*, the paddy has produced such ears that one handful of haulms gives quite a double handful of grains.

geleŋ trs., (1) to throw up earth, as with the paws : *setako cuŋu paŋōrotanre hasako geleŋa*, dogs throw up the earth when they dig for mice with their forepaws ; *guŋuko heolko geleŋa*, field rats throw up earth from their holes ; *puagiđ gitil gelekeatee gaŋaca*, the ant-lion makes its funnel-like pit by throwing up the sand. (2) with *gaŋa, kûā*, as d. o., to dig a pit, a well.

gele-gŋ Has. *gele-jŋ* Nag. p. v., corresponding meanings : *kunŋagaŋara hasa tite kâ gelegŋtanredo*, *karculte geleŋeme* ; *Sarwadare baria kûā geleŋakana*.

ge-n-elŋ vrb. n., (1) the extent to which earth is thrown up : *geneleŋ geleŋeme urakan hasa gaŋare miado alom sargea*. (2) the pit or well dug ; the earth extracted. *ne kûā okoŋa geneleŋ?* *holaraŋ geneleŋ bagānsate gogirikepe*.

gelea, gelna cardinal nl., ten : *keŋa kirinatātana, ŋakado geleagea*, I go to buy a buffalo, I have ten rupees. See the abbreviated form *gel*.

gele-baleŋ sbst., offspring, children ; *inkinaŋ gelebaleŋ banakoa*.

gelna Nag. var. of *gelea*. Cfr. *upanna* Nag. var. of *upunis*.

gele-puçı intrs., in the df. prst., of paddy and other food grain crops, to have ears formed already here and

there : baba *gelepucytana*.

gelepucu-gg p. v., same meaning : baba *gelepucuggtana*, *gelepucukana*.

gelsa, **geldua** distributive nl., ten times.

gember Has. **gemer** Nag. syn. of *đina*, *đua* Nag. trs., to pick smth. up with the mouth or beak so that it sticks or hangs out; to pick up and carry like that, in entrd. to *latum*, to take and keep smth. in the mouth or beak so that it is all inside : kula en *gogakai* *horo* *cupađ* *danaate* *gemberidikja*, the tiger raised between its teeth the man it had killed and carried him behind a bush; *pusirundako* *honkoko* *gemberkoa*, domesticated and wild cats carry their kittens raising them with their mouth. (2) Ho syn. of *arkiđ* : *erae* *gemberkia*, he eloped with a woman.

ge-pember Ho repr. v., syn. of *apar-kiđ*, to elope.

gember-g p. v., meanings corresponding to the trs.: *maĩnoa* *mocare* *miad* *sonsorođ* *gemberakana*.

gemer Nag. (1) var. of *gember*. (2) used, like *hađ* in Has. of water eating away earth.

gena syn. of *atom*. N. B.—The explanations under *atom* being incomplete, We add here two more meanings of the trs.: (1) to hit with a weapon that glances off: *saramia* *tuiakenaina* *genakja* (or *atomkja*). (2) to put smb. at the end of a row: en *hon* *gititanre* *alope* *genaia* (or *atomia*) *boroea*, do not put that child to sleep at the end of the line, it would get frightened

during the night.

Gena and *atom* occur also in the advs. *taraatomre*, *taraatomle*, *tara-genare*, *taragenate*, on one side, not all over the place; and *taraatomate*, *taragenaate*, one next to the other without interruption.

gena Cfr. *ciđiđ*, I. adj., with *đura*, *susun*, a slower and more sedate kind of *jađur* song and dance. See under *susun*. Also used as adj. noun: *miad* *genako* *đuratala*.

II. intis., to sing and dance a *gena* : *apia* *genaepe*.

gena-g p. v., imprel., of a *gena*, to be sung or danced : *nđo* *genajana*, mar, *apea* *paři*, the *gena* has been sung and danced, it is your turn now.

gend, **genda** (Sk. H. *Sad. gendā*; Cfr. T. *kunṭu*) I. sbst., a ball as used in games: *genda* *huraarūraeme*, throw back the ball; *gendae* *gurađ-keda*, he took his revenge (litly., he threw back the ball).

II. trs., to shape into a playing ball: *mađđutu* *gendaepe*, make a hockey ball out of a bamboo stump.

gend-g p. v., to be made into a playing ball: *mađđutu* *gendaakana* *ci*?

genda-bā (H. *genda phūl*) syn. of *nālgulabā*, *nāngulabā*, sbst., *Tagetes patula*, Linn.; *Compositae*,—the Marigold, a showy-flowered erect annual herb, with opposite leaves and yellow flowers; cultivated and self-sown.

genda-inua I. sbst., a game with a ball, generally used as syn. of *podainua*, hockey, as the Mundas practically know no other game played with a ball.

gended-gusad

II. intrs., to play with a ball; generally, to play hockey.

gended-gusad, gended-gused Nag. var. of *gandudgusad*, syn. of *dāḍḍūḍ*, which sec.

gendel Has. adj., of liv. bgs., very small: budu *gendel* haige, the budu is a very small fish.

gendela Nag. var. of *gedelai*.

gendel-gendel var. of *gedelai*.

gendagasi, gesagandi (Sad.) I. adj. very numerous, in shoals, in crowds: garare haiko *gendagastiga*.

II. intrs., in the df. prst., to be in great numbers or in large quantity: en birre sahan *gendagastana*; haiko loḥorareko *gendagastana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*.

gendε, kendε trs., to reap a very small patch; to reap by very small patches at a time, v. g., just as much as is actually needed, or just as much as happens to be ripe: renagerabara hoḥoko purasa loḥorako *gendεcabaea*, poor people often reap the whole of their rice field by little bits, as the paddy ripens: aĩṅa baba okoe *gendεkeda*? Who has been reaping some of my paddy? (2) fig., of the field rat (*guru*), to gnaw or bite off paddy haulms close to the ground (in order to store the ears in its nest).

gendε-gε p. v., corresponding meanings: hola misa *gendεlena*, tisinao misa; gurukoḥ bandarre moḍ haūr gele urnamlena, enado aleare *gendεlena*.

ge-n-endε vrb. n., (1) the extent of the act: gukuo *genendεko gendε-*

genε-genε

keda, haĩṅa barjako etarakeda, the field rats have gnawed off so many stalks that there remains perhaps only half of the crop. (2) the grain from the small patch reaped: hola *genendεle* bonḍecabaakada, we have parboiled all the rice reaped yesterday for immediate consumption. (3) the act as recognizable in its result, i. e., in the empty patch: nea okoḥa *genendε*? Who has reaped this small patch?

gendεte adv., by reaping in small bits, by gnawing off near the roots: tisinagapale ṭunduakana, en gorara baba *gendεlegele* cabaeajā, we are at the end of our provisions, maybe we shall have to reap bit by bit the whole crop of that high ground.

gendε, gōṇḍo Nag. (Sad. *gāṇḍi*; T. *kunṭam*, a hole, a prostitute; Cfr. Or. *conḍo*, penis) sbst., the private parts of women: *gendεne* nĩta-la.

gendel Nag. (1) syn. of *gendε*. (2) syn. of *tukaḥ*. (3) syn. of *tumbal*.

genε-genε, genε-geter (Sad. *genε-gotar*) I. adj., numerous and close together in a row: *genεgenε* bāko taĩnrikaepe, hanrenare omonakanako tuḍgiriḱepe, let the flowers that are in a line stand, root up the others; en *genεgenε* hoḥoko okoteko senq-tana? Whither are those people going who walk in a close row? Also used as adj. noun.

II. trs., to put or plant close together in a line: maṭar *genεgenεepe*, hanrenare alope roaea. **genεgenε-n rĩx**, v., to crowd along

a line : duŋpe *geŋgeŋjana*, mandī jomtanrepe upukaoa, you have sat down too close in a row, when taking your meal you will jostle each other.

geŋgene-gg p. v, to be placed or planted close in a row : datromre dati *geŋ-geneakuna*, in a sickle the teeth are close to each other along the edge.

III. adv., with or without the affs. *ange, ge, tan, tange*, also *geŋleka*, close in a row: kubi *geŋgeŋ* roakana; agamariko *geŋgeŋtanko* apira; honko *geŋleka*ko gitiakana.

geŋ-geter var. of *geŋgeŋ*.

geŋger-hai sbst., a small scaleless fish, 8-4" long, of the same colour as *sūyihai*, and living in stony and grassy watercourses. Its eyes are somewhat smaller than those of other fish.

geŋgerleka (Itly., like a *geŋgerhai*) adv., modifying *meŋ* in the same meaning as *geŋgermeŋ*.

geŋger-meŋ to look with half open or sleepy eyes, with drooping eye-lids, v. g., after insufficient sleep or in incipient drunkenness. Constructed like *berebende*.

geo-geo syn. of *gegeŋ*.

geon-geon (Sad. *ŋheŋheŋ*) I. trs. caus., to cause birds to fly or fishes to swim in a crowd or shoal, all in the same direction, generally with a turning motion: en ikirren boŋa agamarikoe *geongeonjaŋkoa*.

II. intrs., to fly or swim as described : hoŋore agamariko aŋ dare buduhaiko *geongeona*.

geongeon-en rfx. v., same meaning :

buduhaiko *geongeonenjana*.

geongeon-g p. v., to be caused to fly or swim as described : ikirboŋa miaŋlekareo il uŋai jakeŋ agamariko *geongeonoa*, the cranes are caused by Ikirbonga to fly round and round in a mass until they have dropped him at least one feather.

III. adv., with or without the affs. *ange, ge, tan, tange*, also *geŋleka* : puŋampuaŋ haiko *geongeontanko* rikantana; buduko ŋobare *geŋleka* menaŋkoa, buduhaiko *geongeongeŋko* biuŋarana.

ger Cfr. *gergerŋ, gergeremururŋ, gerogeto*, I. adj., gnawed by rats unice, flying-foxes, etc. : *ger* joko kaina namtana, goŋako ouaiŋape; ne *ger* liŋa huriŋa gonoto akiriŋaoa. Also used as adj. noun : *gerko* kaina namtana; cinin tamraseu goŋla? — Miaŋ *kategeriŋa* goŋla.

II. trs., (1) of men, rodents, white-ants, cockroaches, grasshoppers, to gnaw, to nibble : ne hon uli laŋar-teŋ kae namkedae *gerjada*, having nothing to cut it in slices this child nibbles at a mango; ne liŋa cutuko *gerkeda*; sonsoroŋko sikam-ko *gerca*. (2) in jokes, of larger animals, to inflict with the teeth a superficial wound, tearing out, or off, some of the flesh or skin, the term *huŋ* being reserved for more dangerous bites : tuŋu merome *gerkŋa*; kula *gerkŋa*. (3) of snakes, in the following sentence which expresses a superstitious belief of the Mundas : biŋ *gerleŋ* taŋadiŋ, tiŋala, enate kaŋaiŋ gaŋjana, I got a sore on my foot because I

trod on grass that had been nibbled by a snake.

ge-p-er repr. v., (1) of large animals, to tear each other: *setakia gepertekia* mašomjana. (2) fig., of people, to carp or scold each other; to quarrel and snap at each other.

ger-q p. v., (1) to be gnawed. (2) to be bitten as described.

ge-n-er vrb. n., (1) the extent of gnawing: *alea jonra kateako generko* gerkeda miad rati bugin kapu kam namea. (2) the action as manifested by its result: *neado kateako gener ci kunkoa sonoda?* Has this been gnawed by rats or pecked by crows? (3) the thing gnawed: *hola generkodole orqabala tisinaida orqko* gerkeda, we have plucked all (the maize spikes) that were gnawed by rats yesterday, this night they have been gnawing again.

gera (H. *gherā*, a circle; Sad.)

I. adj., with *daru*, a tree, the foot of which has been bared of its bark: *gera darukobu mabaŋiia?* rōrojana.

II. trs., to ring a tree, to strip off the bark right round the foot of a tree, either to collect the rosin or to kill the tree and let it dry standing: *dunaaramente ne soben sarjom geraepe.*

gera-q p. v., corresponding meaning: *cimina daru geraakana?*

ge-n-er vrb. n., (1) the number of trees thus stripped: *genera geraepe*, ne sakra daru miado alokas arego. (2) the stripping: *genera ka taŋkajana*, tarasa bakala sarqbarašana. (3) the trees thus stripped: *ne soben sarjom okoša genera?* Who has stripped the

bark from the foot of all these sal trees?

gera (Or. *gerā*, scoria; overbaked)

I. sbst., (1) fused slag: *bica sera-* kanre mered talare hundioa, *gerado* mōrate lingiurua. (2) also *gera-diri*, solidified slag.

II. adj., with *ta*, overbaked, partly vitrified bricks.

III. trs., of fire, (1) to reduce ore to the state of slag: *seugelge bica geraea*, horodo kage, it is the fire that melts the ore, not the man (who puts it in the furnace). (2) to reduce bricks to a partly vitrified state.

IV. trs. caus., of a man, (1) to smelt ore: *bicape gerakeda?* (2) to overbake bricks.

gera-q p. v., (1) of ore, to become slag: *serkqate bica tutukunrūrajanre geraoa*, when the fused ore cools down, it becomes slag. (2) of bricks, to become partly vitrified: *kulla purā lagašana enate ita gerajana.*

ge-n-er vrb. n., the extent of overbaking bricks: *ne bura ita genera gerajana*, talare miad utubge baia-kana, the bricks in this kiln have been so overbaked that in the middle they form one block, (Itly., they have been made into a boulder).

gera-diri sbst., solidified slag.

gera-goš trs., to kill a tree by ringing it, by stripping off the bark all around the lower part of the trunk.

geragoš-q, geragoj-q p. v., to die in consequence of this process.

gera I. sbst., articulate groans, whining or moans: *gera aumtea*

gera-ruiḍ

asadijana.

II. Intrs., (1) of men, to whine, groan, moan articulately through excessive pain, in contrd. to *ruiḍ*, to moan inarticulately in excessive pain; *iam*, to whine, moan, with grief: *geraḱkenae*; *geraḱkedaē*. (2) of dogs, to moan with pain. (3) of cocks, to groan in their sleep. Note the superstitious belief that such cocks must be killed to avoid sickness in the house. (4) of cats, to caterwaul in a manner resembling the moans of a man: hoṛo hasutan oṛaṛe käre kundamkore pusi *geraḱkere* en hoṛo gojḡṛa purā boro menā, when smb. is sick and a cat caterwauls in or near the house, the patient is in great danger of dying. *geraḱ-en* rlx. v., same meanings: tala nida jakede *geraḱenjana*. *geraḱ-g* p. v., imprsl., of moans, to be uttered: okoe hasutana en oṛaṛe, enanāte *geraḱotana*? *ge-n-eraz* vrb. n., the extent of moaning: *generaḱe geraḱkeda tisiṇnidaē anuterkeda*, this night he went on moaning till dawn.

gera-ruiḍ, *geraḱ-ruiḍ* of men, to moan now articulately, now inarticulately. Constructed like *geraḱ*.

geraḱ tra., occurs in the phrase: *saṭān geraḱḱā*, the devil has completely spoiled him, he has become a thorough rascal.

geraḱ-g p. v., occurs in the phrase: *ne hoṛaḱ gean geraḱjana*, he has lost his wits.

ger-bu tra., to gnaw a hole into smth.: *cuṭuko lijaḱo gerbykeda*.

gerbu-gg p. v., to be gnawed so as to

gera-jampa

have a hole.

geraē, *geraē baṭai* (Sad. *sursāi*) sbst., the Jungle Bush Quail, *Perdica asiatica*.

geraē-jampa (Sad. *jhapa*, a trap; Or. *jhapnā*, to cover) sbst., a bird-trap for small birds; (Pl. V, 1; Pl. VI, 4; Pl. VII, 1). These three kinds are built on three different principles: No. 1 of Pl. V is on the snare or running noose system like the *ganḍipae*, but simpler. Here the horsehair nooses are attached in great numbers to 6 or 7 concentric circles in the innermost of which a decoy bird is kept in a cage; the diameter of the outer circle is about 5' 6".

No. 4 of Pl. VI follows the weir-basket system of the fish traps, allowing easy access to the bait but closing automatically against the captured birds when they want to get out. A roughly hexagonal, concavely shaped lattice work of bamboo lamellae, leaving meshes about $\frac{3}{4}$ " wide, and measuring about 1' 7" by 1' 5", is placed over grain the birds relish, and fastened to the ground by means of wooden hooks. The front entrance is about $3\frac{1}{4}$ " high by 6" broad. Some 18 very light bamboo sticks, $7\frac{1}{4}$ " long, about $\frac{1}{4}$ " apart and slightly diverging, are kept together at the narrower end by a strong thread and lower down by two lighter threads as shown in the separate fig A, to the left of the main fig. This, as a kind of curtain, is attached to the top of the entrance to the lattice work and

hangs slantingly so as to rest on the ground inside. It is a very light curtain easily raised by the birds trying to reach the grain, but as soon as one has passed, it falls back and effectually closes the exit. Fresh grass and leaves are strewn round about to allay the suspicion of the birds. These see the grain through the meshes of the lattice work and even through the curtain in front.

No. 1 of Pl. VII presupposes a knowledge of the principle and working of springs. The spring here used is a hairspring in the literal meaning of that word: 4 strings of horsehair about $\frac{1}{10}$ " thick, are twisted into a rope about $\frac{1}{4}$ " thick, so as to give it a strong tendency to untwist by itself. A semi-circular cage for a decoy bird has a straight front about 1' broad and 8" high, with a strong wooden frame. The two main vertical stays of this frame protrude above and are notched close to the top. These notches hold the horsehair rope. The rope is kept in a state of strong tension by means of a curved stick inserted in the rope and kept down by a string attached to a release. The release is kept in position by being slightly inserted under the crossbar at the bottom of the cage and also under the piece of wood fixed to the meshes of the net. This net is now generally made of thin wire, the meshes being about 1" square. Its frame on the side of the cage hinges freely on a bar.

The opposite side is connected with the end of the curved stick by means of two strings which are slack when the trap is set. But as soon as this stick is released, the untwisting horsehair rope throws it violently backwards and thus pulls up the net against the cage, catching the bird between the two. At the same time the two hawk's bells, E, fixed to the net warn the bird catcher, who comes from his hiding place, removes the captured bird and resets the trap. The release is caused by the bird passing over the net in order to reach the decoy bird. The roof of the cage is saddle-shaped so as to allow the curved stick to fly back as far as possible.

gereā-kurām-baba syn. of *garā-gariababa*.

gereḍ-gereḍ I. sbet., (1) importunity, the net of asking until one obtains, or ordering until the orders are finally executed: no hoṛore gereḍgereḍ purasa lelakana. (2) the habit of importunacy: no hoṛore gereḍgereḍ mena.

II. adj., with hoṛo, an importunate man: gereḍgereḍ hoṛoko jētan kami kako cabarika, importunate people force one to interrupt work, whatever this be, to satisfy them. Also used as adj. noun.

III. trs., to solicit emb. importunately: gereḍgereḍketṭeae.

IV. intrs., to be actually or habitually importunate: gereḍgereḍtanāe.

gereḍgereḍ-en rīka. v., to solicit importunately.

gerędgered-q p. v., to be solicited importunately: *miđ takamente enanāterę gerędgeredqtana*.

gerędgeredtan, *gerędłeka* adv., importunately: *honko purasa manđi gerędgeredtanko asia*.

gerę-gerę Cfr. *ger* and *gera*, I. adj., (1) with *gađ*, *pusuri*, of scratches, slight wounds, bruises and certain skin diseases as ring-worm, looking as though they had been nibbled by mice or attacked by white-ants; of a sore all around, v. g., a finger, like a ring; of the indented border of a sore, especially when healing: *pelca enado miđ kisimrę geręgerę pusurige*. Also used as adj. noun: *ne geręgerę kę bugiqтана*. (2) with *sinarę*, the just unfolded, still very short leaf-buds of the *Bauhinia purpurea* tree: *geręgerę sinaręko kę siđnam-bęseoa*.

geręgere-p, *geręgere-gp* p. v., (1) to get a bruise, etc.: *tiree geręgeręgtana*, he gets a ring-like sore on his finger. (?) of the *Bauhinia purpurea*, to just unfold its leaf-buds: *sinarę geręgeręgtana*.

II. adv., with or without the afxs. *ge*, *tan*, *tange*, also *geręleka*, modifying (1) *gađp*, *pusuriq*: *geręgerętanęgaokana*. (2) *sanęenę*: *sinarę geręgerę sanęenętana*.

gerę-getę (1) var. of *geręgerę*. (2) var. of *geręemururu*. (3) in poetry, rough-skinned:

Sinarę geręgetę gatimdo,
Leperarę dildonęob sangamdo,
Nokotę senęjana gatimdo?
Cimačtee biridjana sangamdo?

Whither has gone thy friend who has a skin as rough as the leaves of the *Bauhinia purpurea*? Whither has gone thy companion whose lanky limbs resemble the *Amarantus* plant?

gerere-mururu, **gerę-getę**, **gerjo-mendona**, **gero-geto**, **sero-peto** I. abst., the act of paring with an adze, cutting, sawing, shaving, etc., so that the surface is rough as if gnawed by rodents: *geręemururu lelkeđi lalęia hokakja*, I stopped his paring when I saw how roughly he did it.

II. adj., having such a rough surface: *ne geręemururu načal okoęa?* Also used as adj. noun: *nękan geręemururęko kęia namtana*, *juuręjururęa omaitape*.

III. trs., to pare, cut, etc., as described: *načalem geręemururęjada*, *hokaeme*.

geręemururu-n rflx. v., to shave oneself roughly: *bęsoleka hočonime*, *alom geręemururęna*.

geręemururu-x p. v., to be pared, etc., to a very rough surface: *ne podasoča husideme*, *puręgo geręemururęakona*.

IV. adv., with or without the afxs. *anęe*, *ge*, *ęge*, *tan*, *tange*, modifying *lę*, *mę*, *hađ*, *hozo*, etc.: *načal enka geręemururętan alom lęea*.

geria-bā *fide* Haines, sbst., *Pan-cratiun verecundum*, Ait.; *Amaryllidaceae*,—a bulbous herb with radical leaves and 3-5 flowers on a scape 12-13" long. These flowers last only one day and have a tube

gerjoq

4" long and narrowly oblanceolate lobes 2½-3" long.

gerjoq (Sad. *gerjo*, bruised) I. sbst., a bruise, a contusion: *baridarurq gerjoqāle* sosoē urunātana.

II. adj., bruised, contused: *gerjoq tite mandi alom sūia*, *jomre bulunquluna*, do not introduce thy bruised hand in the cooked rice, it destroys the appetite.

III. trs., to bruise, to inflict a contusion: *edeldaru haketeko koṛamgerjoqkeda*, they bruised the silk-cotton tree by striking it with the back of an axe.

gerjoq-n rflx. v., to bruise oneself: *diri koṭṭanre tīl gerjoqunjana*.

gerjoa-q, *gerjoa-gq* p. v., to get bruised: *dirtareṇ tabalena*, *bōia gerjoqjana*.

gerjoagge adv., so as to bruise or get bruised: *gerjagge tīl koṭṭanjana*.

gerjol Nag. (Sad.) I. sbst., crusted dirt on the face: *ne honq gerjol capigiritape*.

II. adj., with *hoṛo*, *hon*, a person or child whose face is crusted with dirt. Also used as adj. noun: *ne gerjol abunanteē senka*.

III. trs. caus., to let a child's face become crusted with dirt: *ne hon einamente enkaṇe gerjolkka*.

IV. intrs., in the df. prst., to get crusted with dirt on the face: *ne hon gerjollana*, *nimir kae abentana*.

gerjal-en rflx. v., to let one's face get crusted with dirt: *enka alom gerjolenā*, *dinakige abenme*.

gerjol-q p. v., to get crusted with dirt on the face: *betekane gerjol*

akana.

V. adv., with the affs. *ange*, *ge*, *gge*, modifying *lelq*, *rikan*, *rikaq*, *tain*, *senbara*.

ger-jom trs., to nibble at bread, cake, fruit: *en hon! lade gerjom-cabakeda*, that child! It has nibbled so much at the cake that nothing remains.

gerjom-q p. v., of bread, cake, fruit, to be nibbled at: *sukuribardulidko isuko hijulena*, *soben tamras gerjom-akana*.

gerjo-mendota syn. of *gereṛemururu*.

gerōā Nag. *gorōrēā* Has. (H. *gauriyā*: Sad. *gerwa*) sbst., the Common Indian Sparrow, *Passer indicus*. The cock is also called *dedem* in Nag.

gero-geto (Sad. to cut clean, smooth) syn. of *gereṛemururu*. Note the song:

Cihope bātana ci, *gerogeto*
hoēonko?

Cihope dālitana ci, *ṭoreṭope*
nūṛākanko?

Is it for the flower feast that you shave yourselves so badly? Is it for the flower feast that you wash your hair with clay?

gero-mero I. adj., with *meḍmūār*, (1) a shamed face or countenance: *api hoṛokore geromero meḍmūār lelq-tana*. Also used as adj. noun: *gero-mero lelṭe mundijana*, *en hoṛo giṇcabalena*. (2) the twitched face of a child on the point of crying.

II. trs. caus., (1) to shame smb. so that it appears in his face: *oko kajitepe geromerokka*? (2) to cause

a child to twitch its mouth previous to crying : hone *geromerokia*.

geromero-n rfx. v., (1) to show signs of shame on the face. (2) of a child, to twitch its mouth on the point of crying : *geromeronjanie*, *jirajem kajiaie kae ræa*, the child is nearly crying, it will not do so if thou speak to it soothingly.

geromero-g p. v., (1) to get, or be, visibly shamed : Sanika hola sangie kumburula setarele sahduhki, ale *geromerojana*, Sanika stole sweet-potatoes yesterday ; this morning we arrayed him before the panchayat and he looked ashamed. (2) of a child on the point of crying, to have its mouth twitching : honko rænetereko *geromerooa*.

III. adv., with or without the affxs *ange*, *ge*, *tan*, *tange*, (1) ashamedly, with signs of shame : *geromerolane senojana*. (2) of a child twitching its mouth before crying : *geromero-tane rikantana*, negee ræa.

ger-ore trs, to tear to pieces with the teeth : seta ure *gerorekeda*.

gerore-gg p. v., to be torn to pieces with the teeth.

gere var. of *gede*.

gere sbst., a child (irrespective of sex) of a man's sister, or of a woman's brother. It takes the prsl. prns. as pos. affxs. : *gereq* or *geriq*, *gerem*, *gerete*. When the sex is taken into account the cpds. *gere-kora* and *gerekuri* are used, the prs^l. prn. remaining affixed to *gere* : *gereq kora*, *geriqkora*, *geremkuri*. The wife of a *gerekora* is called *gerekimin* and the husband of a *gerekuri* is called

gereara. In both these cpds. the prsl. prn. is affixed at the end : *gerearaiq*, *gerearam*, *gerearate*, *gere-kiminiq*, *gerekiminne*, *gerekiminte*. The vocative of address for all these nephews, nieces and nephews or nieces by marriage, is *bhagina* Nag. *bagina* Has. and the same word is also used in the nominative and other cases by uncles and aunts speaking together of their nephew or niece.

The son of a man's younger brother is called *guraguiqkora* and his daughter *guraguiqkuri*, the vocative for both being *kuku* or *guragu* Has. *badu*, *buru* (fem. *badi*, *buru*) Nag. They call their uncle *guraguiqharan*, and their aunt *guraguiqburi*, using the same vocative *kuku*, etc. The son's wife is called *guragukiminiq*, *guragukiminne*, *guragukiminte*, and in the vocative, *kuku*, etc. The daughter's husband is called *guraguaraiq*, *guraguaram*, *guraguarate*, and in the vocative, *kuku*, etc. The son and daughter of a man's elder brother have no special designation in Has. In Nag. they are called *bhatjainqkora*, *bhatjainqkuri*. In the same manner, both in Has. and Nag., the son or daughter of a woman's elder sister have no designation of their own. Nephews and nieces of these two last categories are addressed, like the children of the house, as *babu* and *mai*, but they call their uncle *kaka* and their aunt *kaki*. All nephews and nieces by blood or by marriage address each other as if

gesa

they were brothers and sisters.

gere-q p. v., to be called, i.e., to be, the child of a man's sister or of a woman's brother: *aṛandi kā baioa*, eñ *haturekiā geṛeoā*, marriage between these two families is impossible: the children are each other's first cousins.

gesa (Or. *ghasnā*) I. sbst., a brake: *anargure gaṛiṛe gesako* lagaōā, when they reach a downward slope they tie to the cart a pole acting as a brake on both wheels: *anargure baṣikal calaōko cakare gesako tcea*, on a downward slope bikers apply the brake to the wheel.

II. trs., syn. of *hirṇārā*, *heṇga*, *raḡādaō*, to scour, to scrub with dry or moist earth, ashes, etc. in entr'd. to *gosaṛ*, *capi*, to rinse: *lotatariko toroḡtiko gesaea*, they scrub brass vessels with ashes.

gesa-n rflx. v., to rub one's body against smth.: *keṛako, uriḡe, kulako babūtajakore darureko gesana*, buffaloes, bullocks and tigers rub themselves against trees when they feel itching.

ge-p-esa repr. v., to jostle or elbow each other: *pūtreliā gepesajanako menjada*, *mendo kalin leṛeljana*, it seems that we brushed against each other in the market, but without recognition.

gesa-q p. v., to be scrubbed: *ne cipiḡo gesaḡka*.

ge-n-esa vrb. n., (1) the extent of rubbing oneself against smth., or of scrubbing: *miaḡ kasua merom genesae gesanjāna*, *saṛjanarā ūḡko sobene*

geṭemuṭia

heṇḍercabatada, a mangy goat rubbed itself so much against (the wall) that it lost all the hair over its ribs. (2) the act or manner of scrubbing: *amaḡ genesa tōrakana*; *amaḡ genesa janaō kā taṇkaḡtana*, thy scrubbing is never satisfactory. (3) the vessel scoured: *nea okoḡḡ genesa?* *cipiraḡ kāi raṭi kae giṛicabakeda*, who has scrubbed this vessel? She has not even taken off all the oxide.

gesagesa adv., modifying *sen*, syn. of *kaṭa gesaidi*, of buffaloes, to walk hitting the hind feet against each other.

gesagesate adv., modifying *senq*, to pass without stopping along, v. g., a wall, rubbing oneself all the while against it: *uri paeri gesagesatee senqtana*, the bullock passes along the wall, pressing its body against it by way of rubbing.

gesaḡandi syn. of *gendḡgasi*.

gesa-idi trs., with *kaṭa* as d. o., of buffaloes, to walk hitting the hind feet against one another: *iniḡ keṛa kaṭae gesaidijada*.

geseraō Has. syn. of *bisuaō* Nag.

geṭa Nag. syn. of *bendo* Has. Nag.

geṭemuṭia, *geṭemuṭu*, *keṭemuṭu* (Sad. *geṭmuṭia*) I. adj., with *hoṛo*, squat, thick-set. Also used as adj. noun: *geṭemuṭiaḡo ale hature api hoṛo menḡkoa*.

geṭemuṭia-n rflx. v., to behave like a robust man: *geṭemuṭunme*, *alom liḡkalabana*.

geṭemuṭia-q p.v., to grow squat: *iniḡ apla honko geṭemuṭianakana*.

geṭhia

II. adv., with the affs. *ange, ge,* modifying *haraḡ, lelḡ, menḡ, rikaṇ.*

geṭhia, geṭia, geṭis, geṭhia-cupaḡ, geṭhia-daru, etc., (Sad. *geṭhia phu'*) syn. of *kulunabā*, sbst., Vernonia Roxburghii, Less; Compositae, —a rigid, sparingly branched under-shrub, comon in jungles, with purple flower-heads, $\frac{1}{2}$ " across, in large corymbs. The root is powdered with other ingredients and eaten against articular rheumatism.

geṭhia-lagan, geṭhia-tanarom (H. *gānḥ*, articulation) sbst., articular rheumatism, in entrd. to *phulalagan*, a rheumatical swelling of the legs, and *rōr lagan*, a rheumatical drying up of the legs.

ge-uruta trs., to scoop smth. out with the hand.

geḡuruta-ḡ p.v., to be scooped out with the hand.

geṛē, geṛē-puṭukul sbst., an edible species of Lycoperdon, puff-ball, larger and appearing later than the other kinds. It grows in the jungles. In grammatical construction it is treated as a liv. bg.

geṛē-bā sbst., name of two unedible, orange-coloured mushrooms. The first belongs to the genus *Basidiomycetae* and has 2-3 coral-like branches, the second is funnel-shaped.

geṛē-geṛē Cfr. *gāḡḡa*, used in scorn, I. abs. n., dirtiness of a cloth : ne lijaṛa *geṛēgeṛē* begar sabante kajaḡ senōā.

II. adj., 1) with *lija*, a dirty cloth. Also used as adj. noun. 2) with *hoṛo*, a person dressed in dirty clothes. Also used as adj. noun : in okorōn

ghandi

geṛēgeṛē? ḡa kae bosatanlekāe lelḡtana, from where is that fellow with dirty clothes? He looks as if he cannot get any water.

III. trs., to dirty one's clothes : soben lijaḡ *geṛēgeṛēkeda*.

IV. intrs., in the df. prst, of a cloth, to be dirty : lijaṭam *geṛēgeṛē-tana*.

geṛēgeṛē-n rfx. v., to dirty one's clothes : lijaḡo puragem *geṛēgeṛēn-tana*.

geṛēgeṛē-ḡ p.v., of a cloth, to become dirty : soben lijaḡo *geṛēgeṛē-kana*.

V. adv., with or without the affs. *ange, ge, gge, tan, tange*, modifying *humuḡ, rikaḡ, lelḡ* : *geṛēgeṛētanem* lelḡtana, eṭa lija uṇunne; ama lija *geṛēgeṛēange* rikaakana.

geṛē-ud sbst., a species of blackish edible mushroom $1\frac{1}{2}$ " across.

ghāḡ (H. Sad. Or.) syn. of *suragi*, sbst., a waterfall.

ghaghār Nag. gagar Has. sbst., the Common or Grey Quail, *Coturnix communis*. Its call is a long note followed by two short ones.

ghai Nag. var. of *gahi*.

gham-gham, ghamghamaḡ Nag. (Or. *gamḡamka'ānā*, to fill with a penetrating, choking smell) syn. of *ugumugum*, sultry.

ghāna Nag. gāna Has. (Sad.; Or. *ghānā*) sbst., the sledge-hammer used by the village blacksmith. Its average weight is about 11 lbs. It measures about $8\frac{1}{2}$ " by $2\frac{1}{4}$ " and $2\frac{1}{4}$ ", and the handle is about 2' long (Pl. XXVI, 5).

ghandi Nag. (Sad.; H. a green

bug) I. sbst., a kind of tree lico attacking beans and pulses.

II. trs., of lice, to attack beans or pulses: *manalko ghandikeda*.

ghandi-q p.v., corresponding meaning: *ghandiakan manal hēs kā jōoa*.

ghan-ghan Nag. **gan-gan** Has. syn. of *beṛbeṛ*.

ghanghanaō Nag. **ganganaō** Has. (Sk. *ghan*, thick, compact; Sad. *gangan*, thickly). I. adj., sown or planted too thickly: *ganganaō baba kā kapaējanre tegutuguna*, paddy sown too thickly does not grow properly if not dressed with the plough. Also used as adj. noun: *ganganaōko tudetanepē, eṭare roaṇka*.

II. trs., to sow or plant too thickly: *guṛūluko ganganaōkeda*.

ghanghanaō-q p.v., to be sown or planted too thickly: *nea baba purā ganganaōjuna*.

III. adv., with or without the affxs. *ange, ge, ṛge, tan, tange*: *ne loēonare baba ganganaōangeko roaakada*.

ghani Nag. sbst., the quantity of seeds put at once in the oil press: *ne koronjo api ghani hobaoa*, these Pongamia seeds will fill the press thrice.

ghanṭa Nag. **ganṭa** Has. (H. *ghanṭa*; Sad.) I. sbst., (1) a bell, a gong: *ganṭā sariime*, ring the bell, sound the gong. (2) an hour: *bar ganṭara kami hobaoa*, it will be a work of two hours.

II. intrs., to ring a bell, to strike a gong: *ganṭaeme*.

ghanṭa-n rflx., with a nl., to spend a specified number of hours: *miḍ ganṭara kamiree barganṭanjana*.

ghanṭa-q p. v., imprsl., of a bell,

to be rung; of a gong, to be struck: *gunṭaqtana*, the bell is ringing; *ganṭajana*, the bell has rung.

III. adv., with a nl., during a specified number of hours: *barganṭa samagṭe tanṭikṭia*, we waited for him two hours. N. B. The time by the clock is expressed by the H. phrases: *dō baje, 2 o' cl.*; *sārheṭin baje*, half past three, etc.

ghanṭanghanṭa adv., hourly.

ghanṭi, ganṭi sbst., a small bell.

ghana-ghuna, gan-guna Nag. (H. *ghunna*, a sound trough the nose; Sad. *ghangong*) syn. of *gāḡgōḡ*.

ghaō Nag. **gaō** Has. (H. *ghāw*; Sad.) I. sbst., (1) also *roka gaō*, a scratch, cut or wound. (2) also *purna gaō* Has. *mari ghaō* Nag. a boil or ulcer: *roka gaōṛa ranuina ituana, purna gaōṛaḍo kaina mundaṭada*; *manaakan cij jomte gaōḍe bam-bikeda*, by taking forbidden food, he caused his sore to start afresh. Note the proverb: *apanā gaōḍe, apange bukāni her lagatiṇa*, one must strew one's own powder on one's own sore. This means: to get a fault condoned, one has to pay a fine or bear some other punishment; there is no pardon without reparation.

II. trs., to cut, wound, slash, lacerate or scratch smb.: *sukuriṇa tuṇṭia, kaina gaōḍṭia*. (2) to cause to get a boil, ulcer or skin disease: *ne ḍobaren nage gaōḍṭia*. (3) to cut an inan. o. with a plough, axe, saw, hoe, pickaxe, crowbar, adze, etc.; *ne goṛa bēnṭge gaōḍepē, sudisudi alope siṭa*, make a good furrow, do not simply scratch the ground with

your ploughs.

III.*intra., in the df. prst., (1) to have a boil, sore, ulcer or skin disease : *gaḍtaṅae*. (2) of an inan o., to get cut with a plough, axe, etc. : ne daru kūḥ keṭṭeḡea, haḍtanre ku *gaḍtana*.

ghaḍ-n rflx. v., to wound, cut, etc., oneself : ciṇṇ cikatanrem *gaḍnjana* ? *gha-p-aḍ* repr. v., to wound each other : barsakiṇ rakahleñci mipisakiṇ *gapaḍjana*, the cocks rose twice in the fight, each wounded once the other.

ghaḍ-q p. v., (1) to get wounded, cut, etc. : maparee *gaḍjana*. (2) to get a boil, ulcer, etc. : garmidukutee *gaḍakana*. (3) of an inan. o., to get cut with a plough, etc. : purā dināte kae gamaakada, enamente ne goṛa kā *gaḍḍtana*.

gha-n-aḍ vrb. n., (1) the degree of wounding, festering, furrowing, etc. : *ganaḍe* *gaḍtana*, lelelo kā sukua, he has such a sore that it is an ugly sight ; ne ote *ganaḍ* *gaḍepe* barsa siteḡe laūduterōka, plough so deep that after the 2nd ploughing the soil be quite loose. (2) the act of ploughing and its manner : siḡre amā *ganaḍ* ṭṛakangea, thy manner of ploughing is known. (3) the wound or furrow made : ne goṛa honderā *ganaḍge*, tisiṇdo kā *gaḍ-oṛogḡtana*, this field keeps the furrow made the other day, the plough does not bite deeper to-day.

ghaḍ-bambi, *gaḍ-bambi* sbst., the starting afresh of a sore that had healed. The corresponding prd. is *bambi* with *gaḍ* as sbj.

ghar-damaḍ, *ghar-dhijua* Nag. (H. *ghar-dhijawāi*, ltly., son-in-law of the house) syn. of *gorjēṛēaḍ* Has. Nag.

ghari Nag. *gaṛi* Has. (H. *gharī*, a clock, a watch) sbst., (1) a clock, a watch : tisiṇagapa *ghari* apiupun ṭakate kirinaoa, nowadays a watch can be bought for 3 or 4 Rs. (2) with a nl., so, or so many days after the new or full moon : candu *bar ghari* hobajana ; tisiṇ candu cimin *ghari* hobajana ?

ghari-gṛ p.v., in the df. past, to be so, or so many days after the new or full moon : tisiṇ candu cimin *ghari-jana* ? What day after the new moon is it now ?

gharia sbst., syn. of *agajanum*.

gharī-gharī, *ghariṣa* Nag. *gaṛi-gaṛi*, *gaṛisa* Has. (H. Sad. *gharī*, a portion of time) I. trs., to do smth. again and again, at intervals : ne kamile *gaṛigaṛikeda* ; kajjī *gaṛisaked-lea*.

gharigharī-n, etc., rflx. v., same meaning : kupulḡe *gaṛigaṛinjana* ; siḡle *gaṛisanjana*.

gharigharī-q, etc., p.v., (1) to suffer smth. at intervals : miaḍ kajjigele *gaṛigaṛijanṇ*, we were told the same thing over and over again. (2) of smth., to be done at intervals : miaḍ kajjige *gaṛigaṛijana*.

II. adv., also with the enclitic *ge*, again and again, at intervals, frequently : mahataḡete *gaṛigaṛiṭ* hasutana, since last year he is often sick ; *gaṛigaṛigee* gamakatēa, it starts raining again and again.

gharikaḍ Nag. *gaṛikaḍ* Has. (H.

Sad. *ghari*, a portion of time) I. trs. or intrs., to do smth. after a while : *maññi nā alopeḡ, gariḡadepe*, do not take your meal now, put it off for a while.

ghariḡad-en 1st. v., same meaning : *nā aloḡ sene, gariḡadenme*.

ghariḡad-g p.v., to be done after a while : *nāḡe biḡrḡka oi gariḡad-pka ne kaji* ? Shall we judge this question at once or wait a while ?

II. adv., (1) also with the enclitic *ge*, for a while : *ghariḡadḡ duḡḡḡme*, please, sit down a little ; *hola gariḡadḡḡ neree taikena*, he was here for a while yesterday. (2) with or without the affs. *re, te*, after a while : *ghariḡadḡre hiḡḡruarḡme* ; *kami gariḡadḡbele cabalḡ*, we finished that work in a short time.

ghasār, *ghasārā* Nag. *gasar*, *gasara* Has. (Sk. II. *ghās*) sbst., grass. In Has. *gasar*, *gasara*, *sadomgasar*, *sadomgasara*, are also used in jest about horse-dung.

Ghasi Nag. Gāsi Has. I. sbst., name of one of the very lowest Hindu castes, apparently Aryans, of whom there are over 50,000 in Chota-Nagpur. The Mundas tolerate them in their villages and employ them as musicians on certain occasions, as marriage feasts and bridal processions, but never at their dances. Their music (if it can be so called) is entirely different from that of the Mundas, and consists mainly in a nerve-shattering noise made by several drums of the largest kind and a huge pipe, the weird, long-drawn notes of

which drown even the sound of the drums.

They never acquire any land nor do they apply themselves to any kind of steady work. Their nearest approach to work is to act as musicians, to hawk fish caught in ponds and rivers ; to kill cows and sell the meat in the vicinity of some market place ; or to skin cattle which have died of disease or old age, and trade with the raw hides. To increase this last source of profit, they are known to resort to cattle poisoning wherever they are not closely watched. Since these occupations do not suffice to secure a regular living, they make it up by begging, pilfering and stealing. Colonel Dalton suggests that they were helots of the first Aryans invading India and that they tried to escape from their slavery by fleeing to the forest-clad hills whither the aborigines had preceded them, retiring before the invaders.

In his chapter on this tribe, Vol. II, p. 408-419 of *Castes and Tribes of the N. W. Provinces*, Sir W. Crooke rejects this theory because their general appearance, their totemistic clan system, and the fact of their being mentioned in the legend recorded by Col. Tickell which pretends to give the origin of all the Chota Nagpur aboriginal tribes, point them out as of common origin with Kols, Bh. yas and Santals. These reasons are certainly very weighty.

He opines that their name means

'grass cutter' (from the Sk. *ghās*). Whatever, the value of this derivation, in Chota Nagpur they have certainly never had any occasion for that occupation. He calls them Hindus of a very low type. If they are Hindus at all, they must indeed be of the lowest type, since they kill, skin and eat cows. He says that the Mirzapur Ghasis do not eat beef.

The following is a summary of their religious and social customs. Ancestor worship is practised. In the month of *Kṛar* a spot under the eaves of their roof is cleaned, plastered with cowdung and strewn with flowers. On this five leaf platters containing all their usual kinds of food, are placed with the words: "O ancestors, take this and be kind to our children and cattle."

Witchraft is believed in, but not practised. If they think themselves under a spell they call in a sorcerer to make passes.

The marriage ceremonies resemble those of the Bhuiyas. The pavilion posts are bamboos, except the central post which is the stem of an *Euphorbia antiquorum*. The bride is chosen by the groom's father and the *mahto's* consent is asked. Then the father of the bride tells her: "I intend giving thee in marriage to the son of so-and-so", and then asks: "Art thou satisfied with the arrangement?" If she agrees, the groom's father and the *mahto* give the bride's father 7 rupees, 10 bottles

of mahua liquor, a pair of glass bangles, a set of ear pendants, some red lead or vermillion, some oil and 10 lbs. of cakes fried in butter. The bride is dragged out from her house by the bridegroom.

II. adj., (1) with *jūtī*, *kora*, *kuri*, *haram*, *buria*, *hon*, *era*, appertaining to the Ghasis. (2) with *kai*, fish sold by the Ghasis: *gāsi* haikoia kirinalokoa. (3) with *mandi*, *ili*, prepared by a Ghasi: *ne* hōpo *gāsi* *mandi* jomakada. (4) with *jūtīd*, food or drink which has been touched by a Ghasi: *gāsi* *jūtīd* jomakada.

III. trs. caus., to cause smb. to defile himself and become a Ghasi: *ne* hature *miad* hōpo *sida* *gāsilawa*, *ini* *tisingapa* *api* *ororenkoe* *gāsi* *kedkoa*.

ghasi-n rfx. v., to defile oneself so as to become a Ghasi: *Sandgāōze* *miad* *kuri* *gāsinjana*, at Sandgaon a Mundari woman went to live with a Ghasi; *gāsi* *jūtīd* *jomtee* *gāsinjana*, he defiled himself and became a Ghasi by eating food touched by a person of that caste.

ghasi-g p. v., to get defiled and become a Ghasi: *nere* *upun* *hopoko* *gānakana*.

gha-n-ari vrb. n., (1) the number of people getting defiled and becoming Ghasis: *gandāiko* *gāsinjana*, *gota* *tolare* *miad* *ora* *bāriko* *sarakana*. (2) the defilement, and the becoming a Ghasi: *misa* *ganāidoe* *bandelena*, *orogee* *gāsinrakana*.

Ghasiara Nag. *Gastara* Hils. *aga*. of Ghasi, used in jest.

ghasi-diku Nag. **gāsi-diku** Has. I. adj., used in scorn, with *jagar*, Sadani, the language of Ghasis and landholders. Also used as adj. noun: *gāsidikudoir* mundikeda mendo maraṇ diku kairu ituana, I know Sadani but not Hindi.

II. trs. and intrs., to speak Sadani: *gāsidikujada*; *jagare gāsidikujada*, he is speaking Sadani; mið ganṭa jakede *gāsidikukēḍlea*, he spoke Sadani with us for a whole hour.

ghasili-p-iku repr. v., to converse in Sadani: aloben *gāsidipikua*, hoṇotege kaeiben daṇia? Do not converse in Sadani; you Mundas, do you not know Mundari?

ghasidiku-ṇ p. v., of Sadani, to be spoken: *jagar gāsidikulena*; maraṇ dikutedo kā jagarlena: *gāsidikulena*, not Hindi, but Sadani was spoken.

ghasi-phisiko Nag. **gāsi-pusiko** Has. **ghasi-phusi** jatl jingle of *Ghasi*, used in scorn: *gāsipuwiko* oṛo ḍomḍokorako raṭi Turṇku juṭiḍ kako jōma, even Ghasis and Doms do not eat food touched by a Mahomedan.

ghāt Nag. **gāte** Has. (Sad., also *ghatiaek*, to catch firmly; H. *ghat*, firm, tight; Or. *ghāt*, opportunity) partly syn. of *pargḍṛā*, I. sbst., (1) a proper catch, a firm hold: miad muṭule paḷitana, saḅṛa *ghāt* kā namḡtana, enamentele ṭarijada, we are rolling over the trunk of a tree, not getting a proper hold we lift it with a lever. (2) a good footing: ne jolare tingunṛa *ghāt* kairu namjada. (3) opportunity, occasion: ne hoṛoge janað aleḷa babae kum-

bāṛujada mente itudole ituana, mendo *ghātre* kale namjaia, we know indeed that he always steals paddy from our field, but we cannot catch him in the act; inj bicārrikamente *gāte* kale namdaritana, we cannot get the proper data and testimony to prosecute him; tisiagapa Rancite senṛa *gāte* kairu namea, it will not be possible for me to go to Ranchi just now.

II. trs., to get a firm hold, a proper catch, a good footing, a good opportunity or occasion: ne diri saḅ (or saḅṛa) kairu *gātejada*; tegaraḷ kairu *gātejada*; tisiṇa miad kumbūrule *ghātḷḷa*, to-day we caught a thief red-handed; bicārimente kale *ghatḷḷa*; Ranci senṛa kairu *ghātjada*.

ghāt-ḡ, gāte-ḡ p. v., corresponding meanings: ne diri saḅṛa kā *gāteḡtana*; nere tega kā *gāteḡtana*; kumbūru kae *gāteḡtana*; bicārimente kā *gāteḡtana*; Ranoi senḡmente kā *gāteḡtana*.

ghatiað Nag. **gatið** Has. I. sbst., embezzlement: nekan *gatið* ciulað kairu aṭumakaḍ taikena.

II. adj., with *ṭaka*, money procured by embezzlement: *gatið* ṭakate miad otee kirinṭada.

III. trs., to embezzle: caḷi kirinamente upunbisi ṭaka omlena, api ṭakalekae *gatiðkeda*; ḡomke sadom akirinṇe kullḷa, barhisi ṭakare mōṛēae *gatiðkeda*, his master sent him to sell a pony; out of 40 Rs. he pocketed five, saying that the pony had been sold for 35 Rs.

ghatiað-ḡ p. v., to be embezzled: en

sadoma gonora bar hisige taikena, eure mōrê ṭaka gatiāḍjana.

gha-n-atiaḥ vrb. n., (1) the extent of embezzlement: *ghaṇatiāḍe* ghati-aḥkeda, bar candure talabāte dolara ṭakae hundikeda, in two months' time his embezzlements amounted to twice the value of his wages. (2) embezzlement: nekan *ganatsaḥ* ciulaḥ kaira aḥumakaḍ taikena, this is the first time I hear of smb. embezzling so much.

ghatimara Nag. (Or. *ghāt*, opportunity) I. abs. n., opportunism, the practice of seizing opportunities and turning them to advantage: ne hoṛore *ghatimara* mena.

II. adj, with *hoṛo*, a person addicted to this practice: nīdo kenteḍ *ghatimara* dasi: gomke lelqelq kuru-muṭui kamia, gomke bangaire puragee landia, this servant never loses his opportunities: under the eyes of his master he works with a will, but as soon as his master is not there, he is lazy. Also used as adj. noun.

III. trs., also *ghatimaraḥ*, to seize one's opportunity at the expense of others; to increase the work of others, either by shirking or by making no exertion; to increase one's prices when offer is below demand: *ghatimarakeḍlea*.

ghatimara-n, *ghatimaraḥ-n* rfx. v., same meanings: kamido moneakade taikena, gatiḥko sangige lelkeḍkocii *ghatimaranjana*.

ghatimara-q, *ghatimaraḥ-q* p. v., to suffer from smb.'s opportunism: tisindobu kajinqlija, janaḥbu *ghatimaragtana*, we reproached him to-

day for making us always suffer from his opportunism.

IV. adv., with the enclitic *go*: tisina *ghatimaragee* rikanjana.

ghāt Nag. gāt Has. (H. Sad.) I. sbst., (1) a mountain pass: *ghātre* miaḍ silible goḍlija. (2) two poles crossing each other and driven in the bed of a stream so as to fix the neck of a fish trap (*tonra* or *kumuni*): *tonraghāt* okotaruḥbu kilaea?

II. trs., to fix a fish trap in the angle of two crossing poles: ne kumuni *ghātṭape* kāredoe atuia, fix this *kumuni* in the angle of two poles, otherwise the current will carry it off.

III. intrs., same meaning: ne dāho-rare apiako (or apitako) *ghāḥlada*.

ghāt-q p. v., corresponding meaning: tonra kū *ghāḥlakina*, diriteko ṭekad-tada.

ghaṭṭaḥ Nag. gataḥ Has. (H. *ghaṭ-nā*, to abate, to subside) I. sbst., diminution, lessening, shortening: *talagṭaḥ* kū sukukina enamente nukuriṇa bagetada, I did not like the diminution of my wages, so I left the service.

II. trs., to diminish, lessen, shorten: honko maṇḍi alom *gaṭaḥkoa*, do not put the children on short rations; talabe *gaṭaḥkeḍlea*, he cut down our wages; en daru *gaṭaḥeme*, shorten that piece of wood; nekan kajite aleḥ rasika alom *gaṭaḥea*, do not damp our miṭh by telling us such things; aṛetanko dā ciminuako *gaṭaḥkeda*, in how far have those who went to bale the pond, lowered the level? jeṭe *gaṭaḥkeḍlea*, the heat

affected us less; *ḍa gaṭaḍkeḍlea*, we had less rain.

ghaṭaḍ-n rflx. v., (1) of people, to reduce their number: *aminuta hoṛo alope sena, gaṭaḍnpe*, do not go so many, reduce your number. (2) to moderate one's feeling: *ne kaji aṭum-keḍte rasikako gaṭaḍnjuna*; *ama kīs hurialeka gaṭaḍnme*. (3) not to take a full meal: *bitarbitarjāe hasutana*, nimir jome *gaṭaḍntana*, maybe he has some hidden ailment, he eats little nowadays. (4) to interrupt a customary action: *ne hoṛo ili kae gaṭaḍna*, he drinks beer daily; *aledo pīṭe sen kale gaṭaḍna*, we never miss a market. (5) to cause oneself to become lean: *ne hoṛo sinagi durumte oṛḍ nida durumakam-te hoṛmoe gaṭaḍnjuna*, he has become lean by sleeping too much during the day and too little at night. (6) to let one's portion or wages be diminished: *talaḥ kaina gaṭaḍna*, *sida iminara kam omdaṛiredo cuti-taina*, I will not work for less; if thou canst not go on giving the same wages, dismiss me.

gha-p-aṭaḍ repr. v., to cause each other a diminution: *laraite ṭaka-paṣakina gapaṭaḍtana*, they cause each other loss of wealth by their lawnsit; *durara repete rasikako gapaṭaḍjana*, they diminished each other's pleasure by their bickerings about turns to lead the dance; *sagri taṭtanre ne urikina ṭepesate jōrkina gapaṭaḍjana*, these two bullocks have got tired by their not pulling the cart together.

ghaṭaḍ-g p. v., to be diminished,

lessened, shortened; to become less, to become short: *inia perḍ oṛḍ sēṛa barana iliarkile gaṭaḍḍtana*, both his strength and his wits get impaired by drink; *ne baturen hoṛoko maridukuteko gaṭaḍjana*, the number of inhabitants in this village has been diminished by small-pox; *inia ḍuku oko ranute gaṭaḍjana*? By what remedy has his sickness been relieved? *rimbilte tisina jeṭe gaṭaḍakana*, the heat to-day is tempered by clouds; *bandara ḍa jeṭete gaṭaḍjana*, there is less water in the bund in consequence of evaporation; *jeṭebu gaṭaḍkana*, we feel less hot now, or we have less sunshine; *ḍabu gaṭaḍakana*, we have less rain; *ṭakatera gaṭaḍakana*, I am short of money: *biṛa gaṭaḍjana* (Has.), our crop is less than last year, or we have less sheaves than last year, or we have less sheaves on the threshing floor now, part having been threshed; *biṛa ghaṭaḍjana* (Nag), there are not enough paddy seedlings for the field.

gha-n-aṭaḍ vrb.n., (1) the extent of the diminution: *ne hoṛoṛa talaḥ ganaṭaḍ gaṭaḍḍtana*, *canducandḍu miḍ ṭakae gaṭaḍidiḍtana*, his wages have been diminished by one rupee in the month; *ne hoṛoṛa perḍ ganaṭaḍ gaṭaḍjana*, *aṛiiṭa haraṃgaranaḍrege apia kaṭate sene eṭṭkeda*, he has lost so much of his strength that, though he is not very old, he has begun to walk with a stick. (2) the diminution or shortening: *talaḥganaṭaḍ kā sukukina*.

ghaṭ-ghaṭ Nag. (H. *ghaṭ*, sound

of gulping) syn. of *kharaḍḍasakkharaḍḍa*. •

ghaṭi Nag. **gaṭi** Has. (II. Sad.) used in all the unfavourable meanings of *ghaṭaḍ*, in addition to the following: I. sbst., loss in trade; deficiency; inadequacy: *ḥrêre ciminara gaṭi hobajana*? What has been thy loss in the lac trade? *niṭare ṭakara gaṭi bauoa*, he has no want of money, he has a lot of money; *talabṛa gaṭi kâ sukukîna*, I was displeased with the inadequacy of my wages; *tisiraḡapa kareraḡaṭire ṭakana*, at present our food is insufficient.

II. adj., lost in trade; inadequate: *gaṭi ṭakape perḡkeda ci*? Have you made up for the money you lost in trading? *gaṭi talab kaina sukuada*, I was displeased with my insufficient wages.

III. trs. to lose in trade: *ḥrêbepâr-môṛê ṭakae ghaṭikeda*, he lost 5 Rs. in the lac trade.

IV. trs. caus., (1) to inflict a loss in trade: *ne sau tulabedate môṛê ṭakae gaṭikedlea*, this mahajan inflicted on us a loss of 5 Rs. by cheating in the weight. (2) of rain or sunshine, to cause smb. an insufficiency: *jeṭe gaṭikedlea*, we had too little bright weather; *ḍa gaṭikedlea*, we had too little ruin.

ghaṭi-n rflx.v., to incur a loss in trade, willingly or wilfully: *môṛê ṭaka gaṭinme*, kamaredo puram gaṭioa, consent now to lose 5 Rs., otherwise the loss will be much greater; *kajiljale tisira bhaḍ uṅgoa*, enkân gonorate aloin kirinaea, mendo

moṭaitee gaṭinjana, we told him that the prices would come down to-day and that he should not buy at such a rate, but he ran wilfully into loss.

gha-p-aṭi repr. v., to cause each other, by lying assertions, to make a false move in trade, involving loss: *hosro kajite bepârrekin gapaṭijana*.

ghuṭi-p p. v., to be affected by a loss in trade; to be lost in trade; to become insufficient; not to have enough; to be in want of more: *jeṭebu gaṭiakana*, we want more sunshine for our fields.

gha-n-aṭi vrb. n., (1) the extent of the loss made in trade: *surgunja kirinare ganaṭiṭi gaṭijana*, api candure kae perḡdarijana, when buying oil seeds, he lost so much that he has not been able to make it good in three months. (2) the manner of losing: *ḥrêṛa ginaṭi ṭarakangea*: *renagḡ horodoe tumbiduteroa*, everybody knows what considerable losses can be made in the lac trade: they are such as to utterly ruin those who are not rich. (3) the loss incurred: *maharaḡ ghanati aṇrile perḡea*, we have not yet repaired the loss incurred last year.

ghaṭi-bari, **ghaṭi-ṭuṭi** Nag without aspirate in Has., collective noun for all manners of want and loss.

ghōl Nag. **gōl** Has. (P: *ghāl*, noise, tumult, Sad.) I. sbst., (1) a mistake: *sekeragee olkeda*, enamente nimirā *gōl* hobajana. (2) an oblivion: *piṭ parted, inj senḡ-janre miadḡ banḡ miadḡ eijra gōl*

hobaggea, each time that one goes to market, there is smth. or other he forgets to buy.

II. (Kh. *klet* to forget) trs., to forget to do smth. : neka sekeřagem olere isu kajim *gölea*, if thou write so fast thou wilt jump over many words ; utu hařitanre miđ hořoin *gölķia*, or, miđ hořo utuin *gölķia*, in distributing the stew, I passed smb. over : miad kajin *gölķedma*, duřrurakome, there is one point I forgot ; please sit down again.

III. intrs., to make a mistake : neka sekeřagem olere isugem *gölea*, if thou write so fast, thou wilt make a lot of mistakes.

ghöl-en rlx. v., (1) to forget to do smth. : tisin rasuri kinac *gölenjana*.

(2) to make a mistake : cirkalbeseme, janaö nekagem *gölentana*.

gho-p-öl repr. v., to forget both telling smth. to the other : kaji barankin *gopoljana*.

ghöl-p p. v., (1) to be forgotten, passed over : hařitanre bar hořokinatare ili *göljana* ; bar hořokin ilikin *göljana*. (2) to be spoiled by mistakes : amā onol purage *gölakana*, what thou hast written is full of mistakes. (3) imprsl., of mistakes, to be made : ne kagajre purage ci *gölakana*? Are there many mistakes on this paper?

gho-n-öl vrb. n., the number of mistakes, of things forgotten : imťianre *gonöle* *gölkedae* pheluterjana, he made so many mistakes in his examination that he failed ; kiranako *gonöle* *gölkedae*, gapao miđ-horo pitle senko enain baica, he

has forgotten so many things he was to buy, that to-morrow again one of us will have to go to the market.

gholaö Nag. *golaö* Has. I. sbst., (1) interruption of work : balasakarate kamira *golaö* pura hobajana. (2) loss of time : cêře řotebarte *dingolaö* hobajana, time was wasted in shooting birds.

II. adj., with *horo*, a person in the habit of wasting time or of causing others to lose their time : *golaö* hořoko miđokoř kamireo purako dinena, people who waste their time, spend many days over a little work ; *golaö* hořokolq alom jamana, keep aloof from people who cause others to lose their time.

III. trs., often with the aff. *idi*, to waste time, to interrupt or neglect work. It implies that there is no reason for the interruption, unless a reason be explicitly added : dino *golaökedae*, he wasted his time ; kamii *golaökedae*, he neglected his work ; balabarařanale, enate kamile *golaökedae*, we had to go to several marriages and thus neglected our work.

gholaö-n rlx. v., to stop or neglect work : samarege kamii *golaönjana* ; kupulore mođ pitlekae *golaönjana*, he lost a week in visiting relatives ; hasudukure kamii *golaönjana*, he had to stop work on account of sickness in the house ; isukul apimao *golaönjana*, he was absent from school for three days.

gho-p-olaö repr. v., to cause each other to neglect work : inkia jagar-

barate kamikina *gopolaštana*, they neglect their work by talking often together.

gholaš-p p. v., (1) to be prevented from work or from a particular work, by some other occupation: *hasudukure kamiñ golašjana*; *gir-jaora puraš kae daritana*, *kûā ora godām baitee golašidištana*. (2) of work, to be neglected: *hasudukure kami golašjana*. (3) of time to be wasted: *endenere pancaṭbarate purā din golašštana*.

gho-n-olaš vrb. n., (1) the extent to which work is stopped: *gonolašle golašjana*, *tisina jakod baba kale hercabadarijana*, so many things came in the way that it is only today we finished our rice sowings. (2) wasting of time, interruption or neglect of work: *nekan gonolaš* (or *golaš*) *orodo aloka hobag*.

ghoaghā, gonga, gunga Nag. (H. *ghoaghā*; Lat. *concha*), syn. of *keṛa sufi*, *gongasuṭi* Has. sbst., a large mussel-like fresh water bivalve.

ghoaghi, gungi Nag. syn. of *sufi* Has.

ghogora Nag. syn. of *gurga* Nag. *ḍoro* Has. (Sad. *koḡgar*) sbst., *Luffa aegyptiaca*, Mill.; *Cucurbitaceae*,—a very large climber, cultivated and growing wild, with a large clavate fruit 5-12" long and distinctly 10-ribbed. This berry is cooked and eaten, when young, but it is not as tasty as the *jiṅga*, *Luffa acutangula*.

ghora Nag. syn. of *calgora* Has. (H. *ghora*, a horse) a term used by little children, trs., also *ghoraṇi*, to

carry smb. astride on one's shoulder: *ela, aba, ghoraṇiṭikiṇme*. Cfr. *de kati*.

ghora-n rlx. v, (1) to sit astride on smb.'s shoulder: *mantam! ghoraṇme*. (2) in the *ghorainnuṇa*, to sit astride on the joined hands of two other children.

ghora-inuṇa I. sbst., the play at "horse". One child sits astride on the joined hands of two others and is thus carried about.

II. intrs., to play at "horse".

ghoraš, goraš Nag. (Sad. *gorek, gorch*) trs., to melt or mix by stirring, in entrd. to *lea, leaṇ*, to melt in a liquid without stirring.

ghurci Nag. (H. Sad. a twist in thread, entanglement) (1) syn. of *ruṭiṇ* Has. (2) var. of *gurci* Has. trs., with *bhāḍra* as d. o., to throw a top from the height of one's knees and with a backward jerk, in entrd. to *huraṇ*, to throw it from above the head and without backward jerk: *inuṇataure bhāḍrako huraṇea, cileka biuroa meneṇa lelmenteko ghurciṇa*.

ghuri Nag. *guri* Has. (Or. *ghori*, trigger; *gorhā*, pellet) sbst., (1) the small piece of wood which keeps apart the two strings of a pellet bow. (2) the cock or hammer of a gun. (3) the spring-like catch on the stick of an umbrella.

ghurmuriā (Or. *ghurmurnā*, to roll off) I. trs., of paper, leaves, cloth, etc., to crumple up into a ball: *ciṭi ghurmuriākeḍlee giṛikeda*, he crumpled up the letter and threw it away.

ghurmuriā-g p. v., (1) corresponding meaning: en *ghurmuriāakan* lija okoë? (2) to fall head over heels, curled up: haagiata kera *ghurmuriājana*, a buffalo fell from the cliff.

II. adv., with or without the affs. *ange, ge, tan, tange*, (1) in a crumpled, rolled up condition; nīdo lija *ghurmuriātane* potomkeda. (2) head over heels: haagiata kera *ghurmuriā* aṛāgajancii goṛjana.

ghūs Nag. gūs, gūsu Has. (H. Sad.) I. sbst., a bribe: *ghūsteko* dapijana.

II. trs., to bribe: darogae *gūsukia*, he bribed the sub-inspector of police.

ghūs-en, gūsu-n rslx. v., to take a bribe: ne hakim hupia takate kae *gūsuna*, this magistrate will not content himself with a small bribe.

ghūs-g, gūsu-g p. v., to be bribed: darogae *gūsjana*, enamente ne hori kae s hjana.

ghu-n-ūs vrb. n., the extent of bribing: *ghunuse ghūskedkoa*, okiltan, mokārtan, peskārtan sobene cabakedkoa, he bribed everybody; the lawyers, the pleaders, the court as-istan's.

*The opinion Mundas as a race entertained about the administration of Chota Nagpur, during the 19th century is correctly summed up in the sentence: the lawcourts are venal, the police is both brutal and venal. In this wholesale condemnation they included also the few English officials, who commenced residing in Ranchi when, in the second

half of the century, the British occupation became more effective. However undeserved, the accusation becomes intelligible and therefore excusable, if we remember the following facts:

1^o The Mundas have always been the most thorough and the most unyielding democrats. They never allowed even their own rajahs and mankis to interfere in the internal affairs of their villages. The whole administration of justice remained in the hands of the village council, consisting of the elders presided over by the chief. This one was *primus inter pares* only because he was the eldest direct descendant in the male line from the original founder of the village. In very serious cases only, such as otheasting, worse than death, would they consent to enlarge this tribunal by inviting to it elders of such neighbouring villages as belonged to their own sept.

2^o Up to the end of the 17th century they had also been the freest cultivators of India and, for the matter of that, of the whole world: The village with forests and fields and everything in it, belonged to the community, and this granted to the individual families all those rights, which give to personal property its greatest attractions. Even when they consented to the establishment of one of their own mankis as king of the whole Munda confederacy, they never dreamed of yielding to him the least particle of proprietary rights in their villages.

The contributions in kind and the services he received, were free gifts; they had nothing of the character of a tax or rent on landed property of any description. The rajahs themselves never considered these in any other light than as free gifts, nor did they ever dare to raise them in proportion to the increase of the cultivated area. The only title Mundas could conceive as giving a proprietary claim to lands, was the labour spent on their creation. That, in Chota Nagpur, belonged to them and could not be transferred, from the original owner to anybody except by rightful inheritance in the male line. The very concept of *landlord* was unknown to them, and their language has up-to-date no word to denote it.

When therefore in 1831 they rose and massacred their newly arrived oppressors, they were convinced that they were in the right. And Captain Wilkinson (sent to quell their so-called *rebellion*) was soon convinced, that they had been goaded by a most intolerable oppression. He stayed among them, learned their language, and, by granting pattas to Mankis and Mundas, and by his friendly disposition convinced them, that he would give them redress. I have myself still met people in the last decade of the 19th century, who spoke of him with that admiration, which their parents had instilled into them for *Alkisun sačob*. When not long afterwards they saw that things went from bad to worse with

such a rapidity that already in 1869 as many as 2,482 villages, had by the Ranchi and Lohardaga law courts been declared to be the property of Hindu and Mohammedan intruders, what else could the Mundas think but that these new men had broken the promises *Alkisun sačob* had given them. How on earth could these unsophisticated lovers of liberty and justice understand that the Englishmen themselves would have their hands tied by the formalities of a law that was so manifestly wrong? Prescription! Can wrong then become right by being continued during 12 years? Is a robber not the guiltier for depriving the owner for such a long time of his property? If these white men, to whom the soldiers, the police and the law courts bowed with respect, were really the new masters of the country, then they must of course have the power to give back our lands to us. If they did not make use of this power, it could only be because they had been bought over by the landlords.

This conviction gradually took such a firm hold of the popular mind, that they organized the *sardārlaṛāṛ*, collections for an appeal to the Viceroy, the Parliament and the Queen against the Ranchi officials and the landlords for the recovery of their ancient rights and properties. Every one who tried to convince them, that in this they were on the wrong track, was distrusted and considered an enemy of their race.

We missionaries had for years to bear the burden of this distrust, and after apparent initial successes, both the Lutheran and the Catholic Missions were accused of being hand and glove with the Ranchi officials.

But the worst effect of this *sardār larai* was, that it soon destroyed that attitude of good will and sympathy the first English officers had shown the Aborigines, and created an atmosphere of distrust, in which the Mundas appeared as restless junglies with exorbitant claims, whom nobody could satisfy. The keen Hindus saw this very clearly and made the most of it. (See article, *sardārlarai*).

Since the Mundas had so completely lost their former belief in the impartiality of the English, it need hardly be stated that they had nothing but contempt and hatred for the whole crowd of the Hindu employees from the magistrate down to the village chowkidar.

In chapter V of *The Mundas And Their Country*, Sarat Chandra Roy gives about 20 extracts, mostly from official reports, dating from 1826 to 1908, which prove clearly how perfectly this attitude of mind was justified. They deserve to be read by all who take any interest in the fate of this hapless people. But how few ever care to learn anything about a despised and dying race! Here only a few extracts can be quoted. A short historical summary must be premised to put them in their true light.

1° In 1765 Chota Nagpur came under British suzerainty as part of Bihar. This event affected the position of the Mundas very materially. Although the connection with the administration of the East Indian Company remained very loose for years, it gave the rajah the right to appeal to the Company for protection against any so-called disturbers of the peace within his realm and the Company considered it a duty to answer such appeals by sending military assistance if possible. This destroyed once and for ever all chances of an efficient self-defence against oppression the Mundas might otherwise have had; for they were sure henceforward to bring the Company's military forces in the field if they rose against oppression, however justified they might be. Their case was rendered practically hopeless because at that time the busy officers of the Company could not possibly understand how reasonable were their claims, as shown in the article on the *bhuihari* settlement.

2° In 1809 the rajah was ordered to establish police stations and appoint thanaders and chowkidars all over the country.

The English did not and could not, at that time, suspect that by that order they dealt a most fatal blow to the whole Mundari social system, and that they handed over the race, tied hand and foot, to their worst enemies. What the Company intended was simply to secure the

safety of the public and the tranquility of the country. For that purpose the controlling power of a modern state requires an organized police to report the happenings in the country and efficiently to check criminals and disturbers. Had the rajah appointed the village chiefs to report the necessary matters to their mankis, and these, to report to himself, the system might, and probably would have worked satisfactorily, for the Mundas appreciate confidence shown them. But for that he had got too far into the hands of aliens. And so the Mundas, who had never brooked interference in their village matters, which they considered as family affairs, now saw themselves and their private affairs at the absolute discretion of hated foreigners and of such vile and low caste people as the Ghasi chowkidars. This was really intolerable!

3° In 1817 Chota Nagpur came under the direct administration of the East India Company. This meant practically a single English officer in charge of a district of 12,500 square miles. All his official subordinates were Hindus and Mohammedans from Bihar and Bengal, with no knowledge of, and no sympathy for, the people over whose destinies they acquired more real power than any European, unacquainted with India, can possibly understand.

This measure, together with that mentioned under 2°, turned the Mundas into helpless outcasts in

their own country. It is difficult to understand how it could have passed, and it is severely criticized by Mr. Ricketts in the report of his inspecting tour in 1854-1855. He writes:

"Dr. Davidson, who was a person of much intelligence, and studied the condition of the Province with much attention, writing in 1839, says:—'In point of fact, there was no regular Police or Administration of Justice till the present Agency was established in 1834. That they (the Kols) are frequently imposed on by their land-holders is not for want of comprehension, but that they have been so long completely left to their mercies, and so entirely deprived of any protection from them, that it is difficult for them to make up their minds to resist'. Major Hanyngton now tells me that:—'In Chota Nagpur the Bhooi has lands which exist in every village, (and) have been exposed to the rapacity of the middlemen, aliens who are hated by the people, and who, to obtain these lands, spare no species of force or fraud. Against these our Courts do not afford any facile remedy, and the day may not be distant when the people, goaded beyond endurance, may take the law into their own hands' I have shown in another place, that alien Omlahs monopolize the public offices; that though Dr. Davidson declares that 'the Kols are an intelligent people, as much, if not

more so, than the labouring class of any part of India which I have visited', they have been with very few exceptions, regarded by the authorities as unfit to run with a message or carry a spear. With alien farmers, alien Omlahs, and alien Subordinates in all Departments over them, doubtless the Kols must have much to endure."

4^o In 1822 Jagarnath Sahi Deo, aged about 19 years, became rajah of Chota Nagpur. This spendthrift completed the ruin of the Mundari land system. Not being able to pay the debts he recklessly incurred, he gave temporary leases of villages to Sikh horse-dealers, Mohammedan merchants, offcloth and tawdries. Legally these leases amounted to nothing more than the right of collecting for a specified time the dues claimable by the rajah. But there was an understanding that these men, called *thikadars*, should pay themselves by extorting out of the villages whatever they could by fraud and violence. The first aliens called in by the hinduized rajahs were called *jagirdars* because the grants made to them were to continue in their family so long as they had any male heirs. Although the first known grant of this kind dates back as far as 1676, it appears that these *jagirdars* did not dare to interfere very seriously with the ancient rights of the Mundas till the end of the 18th century. At any rate it is not

till then that we hear of local unrest and risings. But the *thikadars* showed themselves unmitigated robbers, and the *jagirdars* soon followed their example. The consequence was the general revolt in 1831.

5^o In 1833 the so-called zamin-dari police was introduced into Chota Nagpur. This system was then believed to work satisfactorily in Bengal and Bihar. Be that as it may. In Chota Nagpur it amounted to nothing less than the appointment of the wolf as shepherd. Some of the Chota Nagpur middlemen were even regular magistrates!

It is altogether inconceivable how this measure could have been adopted, except on the assumption that those at the head of the Company's government had not the slightest notion of the essential differences between Bengal and Bihar on the one side and Chota Nagpur on the other. This ignorance is also the only imaginable reason that can be assigned for the long continued disregard of the sound advice given by such local officers as Dr. Davidson, Mr. Blunt, Captain Wilkinson, Mr. Ricketts and some others.

This measure was the death-blow to the Mundas rights and liberties. They would no doubt have abandoned their lands to the rapacity of the intruders and gone in search of new forests to make new fields and new homes, as they had done

at former epochs of their history, but now there were no longer any such forests. The only alternative was to die of hunger or to become serfs, nay slaves on their own lands, and live constantly on the verge of starvation. With nothing less than such a state of slavery were their enemies content. It is literally true what an old man once told me: "The Dikus do not allow us to live in peace and they do not allow us to die in peace!" There is not the slightest exaggeration in the following extract from the July number of the *Calcutta Review* 1869: "When the oppressor wants a horse, the Kol must pay; when he desires a paliki, the Kols have to pay and afterwards to bear him therein. They must pay for his musicians, for his milch cows, for his *pān*. Does some one die in his house? he taxes them; is a child born? again a tax; is there a marriage or *puja*? a tax. Is the Thikadar found guilty at Cutchary and sentenced to be punished? the Kol must pay the fine. Or does a death occur in the house of the Kol? The poor man must pay a fine. Is a child born? Is a son or daughter married? the poor Kol is still taxed. And this plundering, punishing, robbing system goes on till the Kols run away. These unjust people not only take away everything in the house, but even force the Kols to borrow, that they may obtain what they want, reminding one of Sidney Smith's

account of the poor man taxed from birth to his coffin. Again whenever the Thikadar has to go to Cutchary or to the King, to a marriage, on a pilgrimage, however distant the place, the Kols must accompany him and render service without payment.'

But could they not appeal to the law courts? Colonel Dalton tells us what awaited the few who in those circumstances still cared or dared to do so: "It often happened that the unfortunate Kol, who with difficulty made his way to the far off station, found the tables turned on him when he got there. A posse of witnesses in the pay of the opposite party were already on the spot prepared to prove that he had not only no right to the land, but was a turbulent rebel besides." In the report about his inspecting tour of 1854-55 by Mr. Ricketts, from which we have already quoted, we find the following passage: "..... but it cannot be concealed that it must be a hopeless contest between a middle-man of any degree and a Zamindar in charge of the Police. However carefully his rights may have been ascertained and recorded, if the Zamindar Darogah is resolved he shall go, he must go; his ruin may be effected in a hundred ways, and if he resist, will be effected, though the officer in charge of the District be his friend."

Another official report sums up the result of the historical events in the first half of the 18th century as follows: "From this time the fight

between the two races, the Hindus and the aborigines in Chutia Nagpur took another form, that of calling in the aid of the Police and the Court of laws, an arena on which the Hindus soon became the masters of the field; for the Police were chiefly men of Bihar, the same Province the Zamindar had originally come from; and in the Courts their own language Hindi was spoken, besides their having more intellectual power and pecuniary means than the Kols. The latter almost accustomed already to the position of a down-trodden and half-enslaved race received a severe shock from the grip of the English Militia and lay prostrate at the feet of their Zamindars and Thikadars."

This state of demoralization and despair of the Aborigines went on increasing *pari passu* with the insolence and the brutality of their oppressors until the arrival of the first Christian Missionaries. Is it a wonder that soon large numbers should have gone over to these aliens, the first they had seen who showed them sympathy and kindness not merely in words but in deeds, and who went so far as to call them brethren? And these were white men, men of the caste and kind of *Alkisun* and therefore powerful men, who promised to remain among them. Is it a wonder that people, tortured beyond all endurance for nearly 50 years, should have believed that now at last the day of their deliverance was dawning, and that some few

of them should have actually resumed possession of their own lands? But again the ill-fated race was to be sadly disappointed. The Missionaries were neither of the caste of *Alkisun* nor were they powerful. They had no trace of either judicial or executive power. That power lay in the hands of the Company's far-away officers, theoretically at least; but practically the whole of it lay in the hands of their oppressors on the spot. And these oppressors knew this very well. They were of course clear-sighted enough to know, that if the Missionaries remained, they would, in course of time prove a powerful check on their malpractices, and so they resolved to use their power at once to terrorize not only the neophytes out of their allegiance to the German Evangelical Mission but also the Missionaries out of Chota Nagpur. Captain Davies, the then Senior Assistant Commissioner writes in 1859 that "the spread of Christianity caused great alarm amongst the land-holders and farmers, who were not slow to use against these converts every means of persecution they could safely venture on.....". How far they believed they could safely venture to go appears from the following facts:

(1) A report of the German Evangelical Mission of Chota Nagpur states: "In 1855 a Hindu Thikadar with a large crowd of armed men had made a sudden attack upon the Missionary

ghas

ghas

Hertzog and beaten him so dreadfully that he fell down unconscious and was dying. Though the Thakur was fined and threatened to be executed if he would repeat such an act of cruelty, on the whole, things did not change. Hindu Zamindars and Thikadars had the crops of the Christians cut, their cattle taken away, set fire to their houses and properties, and instigated false lawsuits against them. Once it occurred, that in more than thirty villages the Christians were assaulted at one and the same time, oppressed and abused in various ways : conferences were held by the Zamindars, to consult how to stop the growth of Christianity, and it was resolved : " out with the Christians and the Missionaries, out with them ".

(2) In his letter of the 15th March 1859, to the Commissioner of Chota Nagpur the Senior Assistant Commissioner writes of a Zamindar who was also a Magistrate : " Acting on a Perwannah received from the Sub-Assistant Commissioner, he assembled his Jagirdars with their followers, numbering not less than 200 people, ostensibly to assist the Police. These with his subordinate Police officers, proceeded to several villages, apprehended the whole of the Christians and their relatives, and carried them off to the Thakoor's house where some, against whom false accusations of dacoity and plunder had been preferred, were thrown into stocks, and the houses of many of the Christians were

plundered in the village of Jhabra. The Christians, seeing the approach of this force, all fled, so the party contented themselves with setting fire to the house of one of the Christians, containing a quantity of grain, etc. I myself visited the spot, and found the blackened ruins and burnt grain.

" In more than one instance the Illaquadar of the Police has been guilty of detaining prisoners in his own custody for a most unwarrantable time. On my arrival I found at his house, which is in fact the Thannah, a man who had been in confinement for one month, and this man, a Christian, is the owner of the house at Jhabra, which had been burnt, as noticed in the preceding paragraph ; probably he would not have been then sent to me, had I not issued peremptory orders for all prisoners under trial being forwarded without delay. To make matters worse, a false entry was made in the calendar to the effect that the man had been apprehended only three days before he was sent to me. It is not difficult to guess why this poor man was detained so long ; and when I came to enquire into the charge against him, I found there was no evidence whatever tending to implicate him. Immediately on my arrival at Govindpur, a complaint was made against the Illaquadar of Police, that he had allowed a prisoner to be so maltreated, while in confinement, that he died under it. The fact of the case I found to

be that the unfortunate man did die whilst in confinement in the stocks and with handcuffs on. I caused the body to be exhumed and found the latter still on it. The Illaquadar reported the death to have occurred from natural causes, and of course had plenty of witnesses to prove it. On the other hand the companions of the deceased all declare that he died from ill-usage and want of food. One thing, however, is clear; the deceased and his companions were illegally detained in the stocks for six days, and if the Illaquadar's report be true, the poor creature was laid up for five days with fever and a bad cough, and yet he was left to die handcuffed and with his feet in the stocks; and it would appear that the charge on which he was confined was a false one. This was also a Christian."

I have given this passage in full first, because it is an official statement and therefore not open to the reproach of missionary exaggerations, as reports by Missionaries have sometimes been styled; and secondly because it shows so clearly, on the one hand, the revolting brutality and the absolute power of the robbers and murderers at whose mercy the Aborigines then were; and on the other hand, the inability of the few Englishmen to check the criminals, whom they themselves had so ill-advisedly invested with the practical, *de facto* administration of the country. It is quite clear that the Senior Assistant Com-

missioner believed that the crimes of false accusations, arson and murder had really been committed by his own subordinates, together with Zamindars, but he is unable to convict and punish them, simply for want of formal legal evidence. He must follow the law, whereas the unworthy individual entrusted with its administration, have nothing but contempt for it, and besides know that they can safely continue to despise the spirit of the law provided they manipulate its formalities with sufficient dexterity; and in this art they excel. It was no doubt the confidence inspired by the residence of a Lutheran Missionary at Govindpur, which emboldened the Christians to lodge their complaints. But after all there were then only 3 Mission stations outside of Ranchi, and the oppressors knew that with some precautions they could, at the next year's official inspection, avoid such a disagreeable surprise as they had got this time. Since all the subordinate official positions in the country remained in their hands, they were still the only gate, through which the illiterate Aborigines could approach the English officers and at the same time their reports remained the only medium through which the latter could see the country. And in fact they gradually succeeded by their constant and adroit misrepresentation and exaggerations to fill the minds of the English officers with distrust against the Mission-

aries and their adepts to such an extent that the existence of over 15 Mission stations out of Ranchi proved hardly any check on their malpractices. It was only by the events following the risings of Birsa Bhagwan that this suspicion disappeared. When in the course of the last settlement, Sir Andrew Fraser, then Lieutenant-Governor of Bengal, asked me what additional measures I considered necessary for the real pacification of the country, I suggested among other things, the establishment of several subdivisional courts with English magistrates out in the district. The settlement itself did very much to restore the confidence of the Aborigines in the good will of the Government, and the residence of European officers in Khunti, Gumla and Simdega together with the presence of so many Missionaries throughout the country, gave the people the certainty of a safe hearing and a fair trial. But in the meantime irreparable harm had already been done.

When the communal system of the Mundas had been destroyed in nearly 99 per cent of the villages then the enemy directed their efforts to the ousting of the Aborigines from the fields they still cultivated as *bhuinari* or *rajhas*. For years the courts were flooded with lawsuits for the possession of these fields, and nearly all of these cases were as false as those by which the communal system had been

destroyed, and nearly all turned in favour of the aggressors, so that the bewildered Mundas lost all faith in justice, and eventually believed themselves betrayed by all, even by the European Missionaries. This state of things made the country ready for the commission of the crimes described in the article under *arikiati*, committed by the *hoṛo ākiriṇko*, the man sellers, as the recruiters were called. There is no doubt that many of the emigrants to the Assam tea gardens averaging between 30,000 and 45,000 a year went thither of their own free will because they would have to die of hunger in their own. But it was an open secret that many of them were sold to the arkatis by the Zamindars. Thus they made still some money out of their bodies after they had robbed them of all they had once possessed.

Much of what the Mundas considered as venality and bribery did not deserve that name. Witnesses had of course to be bought by the Zamindars in their lawsuits; they were cheap enough, being frequently Hindu rayats who were promised the fields the Munda or Uraon was to be ousted from; otherwise they used to be rated at a rupee or even four annas per head. But there was hardly ever any need of the Zamindar buying over the police or the court officials. In most cases mere fellow-feeling kept all Hindus together in this lawsuit-war against the despised Mundas and Uraons,

whom they always called either *junglies*, savages, or *sar Kol*, dirty Kols. And therefore the substitution of the ordinary Indian police for the zamindari police had brought no relief to the Aborigines. In one way it made matters even worse. For these men, not being able to rob them of their fields, had to make their money out of them by various well known practices against which the oppressed were entirely unable to defend themselves, and against which the European Superintendent of Police, tied down by the formalities of the law, was practically powerless.

ghusa Nag. **gusa** Has. (II. Sad. *ghūsā*, thump, buffet) I. sbst., a thrust, lunge or straight blow with the fist or with a stick: *miḍ gusa omlire ne hoṛo baṭiuteroa*.

II. trs., (1) to strike with a straight blow of the fist or of a stick, in entrd. to *gil*, to strike with the side of the hand, open or closed: *alope gusaia*. (2) of bullocks, to butt with the horns straight forwards, in entrd. to *ṭapa*, to give a side stroke with the horns, and *uḥ*, to butt in any way, even without horns: *solbadirirakan uriko gusadarā*, mēḍaakankodo k̄a, bullocks with horns pointing straight forwards can butt in this manner, not those, the horns of which are bent downwards. (3) fig., syn. of *itikiḍ*, to triturate tobacco in the palm of the hand: *tamaku gusa-tabeme*, dolabu senoa, triturate quickly thy tobacco and let us

start.

ghu-p-usa (1) repr. v., to strike each other with straight blows of the fist or of a stick: *beṭekankia gupusajana*. (2) sbst., a fight with straight blows of the fist or of a stick: *entedo gupusa hobajana*.

ghusa-p p. v., meanings corresponding to the trs.

ghu-n-usa vrb. n., (1) the number or violence of such strokes: *gunusako gusakja*, barsialekado enagee gitada, they boxed him so much that he had to remain lying for two days. (2) the manner of boxing: *iniḡ gunusa ṭorakana*, algaalga hoṛodoe anjeḍgiṛia, his way of boxing is well known: he causes a weak man to swoon. (3) the act of boxing, of applying such strokes: *misa gunusatee anjeḍgiṛikja*. (4) the mark left by a straight box, thrust or butt: *ne cuiḡ cāṭiredo dirinara gunusa oi soṭaraḡ gunusa lelṭana*? What is that mark on the calf's shoulder? Is it a thrust of a stick or of a horn?

ghūs-pēs syn. of *ghūs*: *ghūspēste dakale reḡeḡlea*, by means of bribes he robbed us of our possession.

gi Nag. var. of the enclitic *ge*.

gi Nag. var. *gē*.

gica Nag. syn. of *deratḡ*, of course: *bilaṭi gicatḡ roēleda*, miado k̄a jōnana, I planted tomatoes, of course, but they did not come to fruit.

gida-godo, **gidar-goder**, **godo-godo**, **goder-goder** (Sad.) I. adj., (1) with *losoḡ*, semi-liquid mud, having the consistency of the mud in which

gida-godo

rice can be sown, i.e., being more liquid than mud used instead of mortar in building (the consistency of which is described by *letepele*, *latapaŋa*): *gidagoda* losoŋ oŋa baire masalaleka kã lagaôdaraioa. Also used as adj. noun: *gidagodereko* acaraea. (2) with *mandi*, semi-liquid cooked rice, i.e., rice overcooked and partly disaggregated in a fair quantity of water. With less water it is paste-like and described as *letepele*, *latapaŋa*: *gidagodo* *mandi* tãle kã bauroa, kũite jomle enata, semi-liquid cooked rice cannot be taken with the fingers, it must be eaten with a leaf spoon. Also used as adj. noun: *keŋe mandi* banoa, no *godogodoge* jomkead piŋtee senqjana. (3) with *juluŋ*, castor-oil, *isınakan sagudana*, cooked sago, and other syrupy substances, having lost their viscosity and so having become more liquid: *sagudana* purape dakeda, *gidagodoea*, you have cooked the sago in too much water, it is too liquid. The syrupy state of such substances is described by *ŋipaŋari*. (4) with *sondoro*, semi-liquid pus. (5) with *holoŋ*, semi-liquid dough. N. B. In all these and similar cases in which *gidagodo* is used, the degree of fluidity is the same.

II. trs., (1) to render mud semi-liquid, to prepare semi-liquid mud: kecoŋ baii hasa alom *godogodoea*; ne caôra cimtarape *gidogodoea*, ci biârãpe tanqgitana? When are you going to prepare this rice field for sowing in mud? Or are you going

gidi-gidi

to plant seedlings in it? (2) to cook rice so that it disaggregates in the water: ne kuŋi purasa mandii *gidagodoea*. (3) to render semi-liquid some substance other than mud by the addition of water: dullade holon *gidagodoepe*, render semi-liquid the dough for pan-cakes.

gidagodo-ŋ p. v., to receive or take the degree of consistency or fluidity described: loôna kirakeate, *gidagodoea* kãredo kã, hersopamente oto kã *gidagodoŋana*; *mandi* purasa dalaŋ lête *gidagodoea*; *juluŋ* janaôredo ŋipaŋariŋe taina, serte *gidagodoea*, castor-oil by itself is syrupy, when put over the fire it becomes more fluid.

III. adv., with or without the affix. *ange*, *ge tan*, *tange*: losoŋ *gidagodoko* baitada (or teartada); *gidagodotanko* manditada; *guŋa gida godotan* sendoroakana.

gidar-godor (1) var. of *gidagodo*. (2) var. of *kidarkodor*.

gidđi-bagel, *gidđi-bagul* trs., to give smb. one blow of the fist with a dull sound.

gidđibagel-ŋ p. v. (1) to receive one box. (2) to fall with a thud on soft ground.

gidđiken adv., with the dull sound (produced only once) of boxing or of falling on soft ground: *gidđikene* giltqia, *gidđikene* tabujana.

gidđileka adv., syn. of *gaddagidditan*.

gidi Nag. (H. *gidđ*) var. of *dididi* Has. sbst., a vulture.

gidi-gidi, *gidđi-gidđi*, *giri-giri*, *gik-gik* I. sbst., (1) syn. of *guruguru*, the

gidil-gidil

rolling or rattling of thunder in a cloud at a certain distance, so that the sound seems always to come from the same direction, in contrd. to *garaguru, rararuru*, the rattling of thunder in a cloud over one's head so that it is heard now this, then that side; *tharararara*, a very near thunder-clap; and *ludululu*, the low rumbling of distant thunder. (2) the rattling of a railway train or fast-moving cart: *girigiri aiumq-tana*.

II adj., with *sari* same meanings.

III. trs., to cause a train or cart to move with a rattling sound: *rélko girigirijada*.

IV. intrs., (1) to thunder as described: *rimbil gidigidijada*. (2) of men and animals, to run headlong (without connotation of sound): *nire girigirijada*.

gidigidi-n rflx. v., in jest, of clouds personified, to thunder as described: *enataē rimbil girigirintana*, gamao nā jakeḍ kae gamajada.

gidigidi-p p. v., same meaning as intrs.: *rélgarī gidigiditana*; *cunū-cunūgebu nire*, aloka *girigirig*, let us run slowly, not headlong.

V. adv., with or without the affxs. *ange, ge, tan, tange*, (1) modifying *sari, aiumq*: *rimbil rararupulena, nādo gidigiditan aiumqtana, nge luduluduna*. (2) modifying *nir*: kula *garjaōla, girigiritanle nirjana*.

gidil-gidil syn. of *tidimlidim* I. sbst., the weak sound of a *nagēra* drum, the skin of which is too loosely stretched, in contrd. to *kurūṭṭ-kurūṭṭ, ũiṭṭũiṭṭ*, its harsh sound

gil-goḡ

when the skin is too tight; *girimgirim, gurumgurum*, its natural unmodulated sound; *ḍiṭṭḍiṭṭ*, the unmodulated sound of a small *nagēra*.

II. adj., with *sari*, same meaning.

III. trs. or intrs., to beat a *nagēra* drum, the skin of which is too loose: *gidilgidiljadae*; *nagērako gidilgidiljada*.

gidilgidil-p p. v., of a *nagēra* with imperfectly stretched skin, to be beaten: *nagēra gidilgidilṭana*.

IV. adv., with or without the affxs. *ange, ge, gge, tan, tange*, also *gidil-leka, gidilkengidilken*, modifying *rū, sari, aiumq*.

gigtḍ sbst., the Sandpiper, *Totanus hypoleuca*.

giji giji (Sad. *gijgija*; cfr. *gejebeje*) (1) var. of *gajagaja*. (2) var. of *gejegeje*.

giju var. of *geja*.

gil sbst., etc., a blow with the side of the hand, open or clenched. Constructed like *ghusa*.

gilas sbst., (1) (Engl. *glass*) a pint, a drinking glass: *pitalṛa gilās menatañña* (2) (Sad. *gilas, ḡiās*) the place reserved for the judge in court: *hakimgilasre aurīḍ duba*.

gilgilaḍ var. of *bilbulaḍ*.

gil-goḡ trs., to kill by blows of the fist: *ḍurumakan kulaē romboḍ-kjatee gilgoḡkja*, having grasped firmly a hare caught in its sleep, he killed it with blows of the fist.

gi-p-ilgo-p-oḡ repr. v., with a pl. sbj., to fight with the fists so that at least one of the fighters is killed.

gilgoḡ-p, gilgoj-p p. v., to get boxed

to death.

gil-mô sbst., a swelling produced by a blow with the side of the hand.

gilti sbst., quinsy, tonsillitis, contagious and often fatal to cattle. Constructed like *gorgati*, but the vrb. n. is used.

gi-n-sil'i vrb. n., (1) the extent of the disease: *ginil'iko* giltijana bar-siare barhisi uriko goşjana. (2) the fact of catching the disease: *misa ginil'idoko* bokalena, eṭa somteko giltirūṭatana.

***ginḍua** Nag. (Sad. *girrua*) sbst., a concave basket (Pl, XVI, 3). It is about 20" in diam. and about 6" deep. Its bamboo lamellae are $\frac{1}{4}$ " broad by $\frac{1}{8}$ ". It is used to carry earth, *Bassia* blossoms, etc., by means of a carrying pole. The *cakuli*, a large wooden ring with a network of twine, is of far more frequent use in carrying earth.

ginḍua, **linḍu**, **linḍua** poetical parallel of *balḡ*, soft, tender, young: *Balḡ opaḡ* banḡleka kitaregee tol-enjana.

Ginḍua sarjom banḡleka taliregee neḡṛānjana.

The silk-worm has made its cocoon on a Phoenix palm tree, as if there were no tender saplings; it has made its cocoon on a *Borassus* palm, as if there were no young sal trees. This is a metaphor and means: the girl has married an old man.

ginḍua, **linḍua** sbst., a kind of centipede up to 4" long, *Spirostreptus* sp., *Jubidae*.

gini Ho (H. *gannā*) syn. of *leka*, to count.

gini Nag. syn. of *heḡa* Has. I. sbst., the fact of being accustomed: *nekan kamire aīṇā gini* banoa.

II. adj., with *hon*, (1) a child accustomed to smth.: *iskulre gini* honkolḡ jamataipe, put the new pupil with those that are already accustomed. (2) a child which gets easily accustomed: *nī khūḡ gini* hon tani, jāte paṛaḡ senre, latu kae pahama.

III. trs., (1) to familiarize: *gomke* ne haturen honko khūbe *ginikeḡkoa*. (2) to accustom oneself to smth.: *egere ginikedu*, he has got accustomed to scoldings (to being scolded); *gobhārome ginikedu*, he is accustomed to carry loads with a pole; *ēgere ginikedu*, he has taken the habit of scolding.

IV. trs. caus., to accustom smb. or oneself to do smth.: *ēgerko ginikja*, they have accustomed him to scold them (by being often at fault), or they have taken the habit of scolding him; *egerko ginikja*, they have accustomed him to scoldings (to being scolded).

V. intrs., (1) prsl., to be accustomed, to be quite at home: *Rancirem ginilana* ei? (2) imprsl., with inserted prsl. prn., to feel at home: *ne hon iskulre kā ginijja*.

gini-n rfx. v., to accustom oneself: *gobhārom gininpe*.

gi-p-ini (1) repr. v., to get accustomed to each other: *ne urikja gipinijana nādo, kakja upuṭuba*. (2) sbst., the getting accustomed to each other: *ne keḡakinare gipini* kā huiḡtana. (3) adj., getting easily accus-

omed, feeling easily at home : *kā gipini* hon peragtele idilja, janaō orate ruargee kajija.

gini-g p. v., (1) to get familiarized : ne baturen honko gomketare khūhko *giniakana*, the children of this village are quite at home with the European gentleman. (2) to get accustomed to smth. : egere *gini-jana*, he has got accustomed to being scolded ; egere *ginijana*, he has got accustomed to scold.

ginil occurs in the epd. *daginil* or *garaginil*, sbst., a high bank against which a river strikes and takes a sharp turn. When the context is sufficiently clear *ginil* may be used alone : atufan ~~marom~~ *ginilāle* huramaralen dipiliie sahja, we got hold of the goat carried off in the flood, at the time it passed near the border after having been washed along the high bank facing the bend of the river.

ginti (II. Sad. counting ; Sk. *gan*, to count ; *ganit*, numeration) syn. of *hisāh*, (1) syn. of *ganaō*, *ganta*, the taking into account. In this meaning it follows all the constructions of *ganaō*. (2) syn. of *leka*, of which it follows all the constructions. (3) sbst. only, reckoning, arithmetical operations, written accounts : *gintire* olakana, lekaredo *kā* namjana, it is written in the accounts, but in the counting, i.e., as a matter of fact, it is not to be found ; ne iskulhon *gintire* kae darijana, this pupil failed in mathematics ; *gintiko* baitana, they reckon, they make arithmetical operations,

they write accounts.

ginti-kagaj sbst., a paper on which a reckoning or account is written.

ginti-kitah sbst., a text-book on arithmetic.

**gira* (P. *gīr* and *girā* in cpds., denote seizing, catching, one who holds or takes) I. sbst., a small round net for catching small fry (Pl. XII, 2). The net is made of hemp twine about $\frac{1}{2}$ " thick and has 4 meshes to the inch. It is attached to a bamboo ring $1\frac{1}{2}$ ' diam. and $\frac{3}{4}$ " thick. A second ring, flat and about 2" broad strengthens the first and gives a good hold to the hand when the net is used without handle. But it is generally fixed to a 4-5-split bamb o. The fishermen in this case, plunges the net in the water at a distance and draws it towards himself : he rakes the water with it (*gari*). Hence the poetical syn. *ganari* : *gira* cakulileka baiakana.

II. adj., with *hai*, fish caught with a *gira*.

III. trs., to catch fish with a *gira* : *apia* haikoe *girakekka*.

gira-g p. v., of fish, to be caught by means of the *gira*.

giriṛi (Sad. *giri* ; Or. *girā*) sbst., a smooth, reddish-brown skink without stripes, living on high ground amid dry leaves. See *gacārī*.

girja (Portuguese *igreja*, church) I. sbst., a Church ; a church or chapel ; divine service. In the second meaning *oṛa* is often affixed to *girja* : Katholik *Girja*, the Catholic Church ; Angreji *Girja*,

girmiŋ

giŋi giŋi

the Anglican Church; Rōŋore miad *giŋja* (or *giŋjaorā*) menā, at Roro there is a chapel building; tisira *giŋja* hobaoa.

II. intrs., (1) to hold a service: Padrigomke aurī *giŋjaca*. (2) to go to chapel: *giŋjakedale*, we have been to chapel; okorepe *giŋjalana*? Romanre ci Angrejire? Where do you worship? In the Catholic chapel or in the Anglican? i.e., are you Catholics or Anglicans?

girmiŋ, girmiŋi (Sad. from Engl. agreement) I. sbst., (1) a contract for labour in distant parts: *girmiŋi* sahikeda. (2) the duration agreed to in a labour contract: iniā *girmiŋi* auri cabaoa; api sirmarā *girmiŋi* namkeda.

III. trs. caus., to cause smb. to contract for labour in distant parts: dipure mōrē sirmarāko *girmiŋikja*, in the Assam labour dēpōt they made him sign a contract for five years.

girmiŋen, girmiŋi-n rflx. v., to accept a labour contract: api sirmamenteo *girmiŋinjana*.

girmiŋ-ŋ p. v., to be induced to sign a labour contract: Asām senŋko oŋŋdo kako *girmiŋioa*, coolies go no more to Assam except as free labourers.

girni (II. Sad. *ghirni*) I. sbst., (1) a pulley: belaitrenko hambaluter oijko *girnileko* rakabeaŋāguia, the Europeans raise and lower the most heavy objects by means of a pulley. (2) a wick raiser: batireo *girni* lagaōakana; bati latarjana, *girni* pentoreme, the wick is too

low, turn the raiser.

II. trs., (1) to raise or lower by means of a pulley: ne daru enkate racaraka maskilgea, *girnūpe*. (2) to raise or lower the wick of a lamp: bati latarjana, *girnūme*. (3) to fit with a pulley: ne macan apitā *girnūpe*.

III. intrs., to fit with a pulley: ne macanre apia (or apitā) *girnūpe*.

girni-ŋ p. v., meanings corresponding to the trs.: Sarwada *giŋjaorā* soben danra *girnilena*, all the beams in the roof of the Sarwada church have been raised by means of a pulley; apeā kūā *girnīakana* ci dūmaakana? Is your well fitted with a pulley or with a pole?

giŋu, giŋu-diri (Sk. *geru*, a kind of red earth or ochre; Sad.) sbst., a stone of yellow, brown or red ochre, in entrō, to *sonuhasa*, the same as found in the form of earth or powder (but *sonuhasa* may also be white); *terombādīri, teromādīri*, a stone of yellow ochre; *terombāru-guŋ, teromdāru-guŋ*, gravel of yellow ochre; *terombāhasa, teromdāhasa*, soil mixed with such gravel: *giŋudiri* kā keŋea, an ochreous stone is not hard.

giŋi-bagel var. of *geirbagel*.

giŋi-giŋ var. of *gidigidi*.

giŋi Has. syn. of *enḍa* Nag.

giŋi-bā var. of *bāgiŋi*, sbst., the dance on the afternoon of the flower feast.

giŋibā-buru sbst., a fair held in a few villages on the afternoon of the flower feast.

giŋi giŋi giŋa ikidi giŋa giŋa (twice)

giri-giri

imitative description of the rhythm and sound of the *nagëra* drum during a *ṭharlësua* dance.

giri-giri var. of *gidigidi*.

giri-gorō, **giri-gorō** p.v., to have a fatal fall, to die of a fall: *daruñtee girigoṣjana*.

girim-girim, **gurum-gurum** the natural, unmodulated sound of an ordinary *nagëra* drum, such, v.g., as it is heard from a distance, in entr'd. to *ḍuṭḍuṭḍu*, the same of a small *nagëra* drum. Constructed like *gidilgidil*.

giriṭa var. of *gereṇa*.

giriṭken adv., with one loud report. See *garargiṭir*.

giri-toroṣ sbst., poetical syn. of *giriḥā*; also used intrsly.

Neṇgameko būkaṭabetana, māi,

Kunḍamerem tiṇṇakana.

Napumeko giriṭoroṣṭana, māi,

Salandireme japagakan.

Kunḍamerem tiṇṇakana, māi,

Kunḍambasa handiṭitana.

Salandireme japagakana, māi,

Candaḍaḍa jorotan.

Thy parents are fasting before the flower feast, O girl. Thou art standing at the back of the house. Thy parents are ending the flower feast, O girl. Thou art leaning against the wall. Thou art standing at the back of the house, O girl. The mud of the wall falls down (i.e., thou bendest thy head). Thou art leaning against the wall, O girl. The rain is dropping from the eaves (i.e., thou art weeping).

gisal-gosol jingle of *gasol*, I. adj., with *sadom*, a long-maned horse:

gisil-gisil

okoṣa gisalgosol tipartopor *sadom* nīdo? Whose long-maned and long-tailed horse is this? Also used as adj. noun.

gisalgosol-q p.v., (1) to become long-maned: *añṇa sadom māṛimāṛi-tee gisalgosolṭana*. (2) of a mane, to dangle: *sadom koṭekoṭelere gasol gisalgosolou*, when the horse shakes its head, the mane dangles.

II. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *leḷḷ*, *senḷ*, *hiṇṇ*, *nir*, *rikaḷ*.

III. In songs it is used of vultures:

Didi gisalgosol ci kaṇa jirpijalana,

Nokokoregako naṇanditana?

Didi gisalgosol ci kaṇa jirpijalana,

Cimaṣkoregako koṇanditan?

Where takes place that marriage feast to which people flock like vultures sweeping down one after the other, like crows coming on abreast in long lines?

gisil-gisil (Sad. fluttering of bees, wriggling about of small fish) syn. of *sirimsirin*, I. sbst., the fluttering of bees or wasps: *nirpe*, *tumbulikoṣa gisilgisil* kape *leḷḷada*? Run, do you not see that the wasps are angry and sit fluttering their wings?

II. trs. caus., to excite or anger wasps or bees: *okoṣe gisilgisilṭaḍ-koṣa*?

gisilgisil-en rflx.v., of bees or wasps, to sit fluttering their wings in anger: *tumbuliko gisilgisilentana*, *ṇṅeko urdamena*, the wasps are angry, they will presently fly about round the nest.

gisilgisil-q p.v., of bees or wasps, to be angered into fluttering: *aloṇe*

japabarana, tumbuliko *gisilgisila-kana*.

III. adv., with or without the afxs. *ange, ge, tan, tange*, also *gisilleka*, modifying *rika, rikag, rikan, duŋ*: tumbuliko *gisillekako* rikantana; tumbuliko *gisilgisillane* rikakedkoa.

gisir-gamaŋ I. sbst., a shudder of horror, fear or disgust: *tijuko tundaŋbaraŋai hoŋo lellire hoŋmore gisirgamaŋ sirjaŋoa*, monre busubusu taŋna, when one sees caterpillars crawling on a man, the body shudders and the mind feels nausea.

II. trs. caus., to cause others to shudder: *enka alom dɛbara, ale leltankom gisirgamaŋjaŋlea*, do not climb like that (to the very top of the tree) thou makest us who see thee, shudder with fear.

III. intrs., (1) prsl., to shudder with horror fear or disgust: *kula leltana gisirgamaŋtana*. (2) imprsl., same meaning: *Dogekora malaŋatiju jumaŋakan lelkiate gisirgamaŋkɛŋa*, I shuddered on seeing a huge caterpillar creeping on the neck of the boy Doge.

gisirgamaŋ-ɔ p. v., (1) same meaning: *gisirgamaŋqtanale*. (2) to be caused to shudder: *miaŋ caŋnabaŋnateri gisirgamaŋlena*: *hoŋore katui sobɔkena*, I was caused to shudder by a juggler: he plunged a knife in his throat.

IV. adv., with or without the afxs. *ange, ge, tan, tange*, modifying *aŋkar, atumɔ*, to find smth. horrible, to find that the thing related was likely to make one shudder.

gisir-gisir Nag. syn. of *sikiraŋ*, 1^o syn. of *gisirgamaŋ*. 2^o same as in Has. (see below). 3^o syn. of *guzguruŋ, daŋagumaŋ*, I. sbst., the feeling of having one's teeth on edge: *heŋem ciŋ jomlere daŋara gisirgisir metaŋoa*.

II. adj., with *daŋa*, teeth which are on edge: *gisirgisir daŋa, guhuŋtee taŋkaruŋkeda*. (2) which sets the teeth on edge: *gisirgisir ciŋe jomla*.

III. trs. caus., to give smb. to eat things which set the teeth on edge: *ne hon peŋo uliteko gisirgisirkɛa*.

IV. intrs., (1) prsl., of the teeth, to be on edge: *aŋŋa daŋa gisirgisirtana*. (2) imprsl., with inserted prsl. prn., to feel one's teeth on edge: *jan puru jojoteagem jomkere daŋa gisirgisir mea*.

gisirgisir-en rflx. v., to eat smth. which sets the teeth on edge: *enara jojotee gisirgisirenjana, jilu kaŋ tagoŋdaritana*.

gisirgisir-ɔ p. v., (1) of the teeth, to get on edge: *ulite daŋataira gisirgisirjana*. (2) to get one's teeth on edge: *ulite daŋataira gisirgisirjana*.

V. adv., with or without the afxs. *ange, ge, tan, tange*, also *gisirleka*, modifying *aŋkar*: *daŋa gisirgisirange aŋkarjaŋna*.

gisir-gisir Has. (Sad. *gisilgisil*) I. adj., with *hoŋo*, a cold draught of air: *gisirgisir hoŋo bolotana*.

II. trs., of a cold draught, to blow on smb.: *hoŋo gisirgisirjaŋdua, duaŋ handedtape*: *kumandako nanama*, we are in a draught, shut the door

or we shall catch a cold.

III. intrs., of the wind, to blow in a draught : hoëo *gisirgisirjada*, there is a cold draught.

gisirgisir-g p. v., to be in a draught : kaëim *gisirgisirqtana* ?duar sêjerem dubakana.

IV. adv., with or without the affs. *ange, ge, tan, tange*, also *gisirleka*, modifying *hoëo* : *gisirgisirtangee hoëojada*, there is a draught.

giti I. sbst., a place where to sleep : oṛare kabu soaba, ne kupulko *giti* namakom, there is no place for all of us in the house, find for these guests another place for the night. (2) the act of lying down : aminara *giti* kaina sukutana, I do not like sleeping so much. (3) opportunity for sleeping : goṭa oṛarenko hasutana, moṇnida *giti* kaina namkeda, everybody is sick in the house, I have found no time to sleep during the whole night. (4) a bird's roosting place : honder nida miaḍ kuḍhon *giti* kae namkedci oṛaree holojana, the other night a young coppersmith bird, finding no roost, entered our house.

II. trs., (1) to put a child to sleep : parkomre hon *giti/aim*. (2) fig., to plant seedlings prostrate : baba alope *giti/ia*, tiagunḡge roaepe do not plant the paddy prostrate, plant it more or less erect.

III. trs. caus., to lay up, to confine to bed : naa api māe *giti/ina* ; miḍ eṭatee *giti/ia*, he gave him such a stroke with his stick that it confined him to bed.

IV. intrs., (1) of people, to be, or

remain, lying down, in contrd. to *burum*, used of animals. When the duration is expressed the trs. forms may be used : kami dipli alom *giti/ia* api ganṭae *giti/keṭa* (or *giti/kenu*). (2) with *te* and the prnl. sbj. both inserted, to go to sleep : *giti/tebua nādo*, let us go to sleep now. (3) of birds, to roost : nere cārēko *giti/tana*. *giti-n* rflx. v., to lay oneself down, to remain lying down : nere alom *giti/na*.

gi-p-itī repr. form used (1) sbstly., a roost : ne cārē *gipiti/re* aṭacaritele sobḡlija, we caught this bird or its roost by touching it with limed sticks. (2) trsly., to choose for a roost : maēnoko nē uliko *gipiti/akada*. (3) intrsly., to roost : kaḍako enanida togo harkedkoa, eṭa darureko *gipiti/kena*, last night a civet chased the crows, they went to roost on another tree ; headbako begar *gipiti/reo* pipikore cārēko lasateko sobḡkoa, the professional bird catchers lime birds anywhere in the fields even without their roosting ; enanida ne huria darure miaḍ maēno aḡ bārigee *gipiti/kena*, last night a solitary myna roosted on this small tree. (4) in the rflx. v., to roost : tisiṇdo maēnoko ulidarureko *gipiti/tana*. (5) in the p. v., to be used for a roost : kaṅko ulidarure *giti/ko* bagekeda, tisiṇagapa jojodaru *gipiti/akana*.

giti-g, *giti-gg* p. v., (1) meanings corresponding to the trs. : ne hon parkomre *giti/ka*. (2) imprsl., syn. of *giti baiḡ*, to be feasible to lie down : ne oṛare *giti/oa* ei ? Can

giti-aiub

we (or may we) sleep in this house? *gi-n-itĩ* vrb. n., (1) the number of people sleeping, or birds roosting, in a certain place; *daugrako* ne guĩre *ginitĩko* gitijana biurbaranra raĩi kako itujada; *ginitĩko* gitijana maĩnoko ne daruko peregiĩijada. (2) the time given to sleep: ne hoĩo *ginitĩ* gitijana aiubatee tala-tikinutetada, he continued sleeping from night till the middle of the forenoon. (3) the act of lying down or sleeping: aminau *ginitĩ* kaina sukutana; bẽsg. gitĩaime en hon, enkan *ginitĩte* hoĩe loĩoĩoa, lay that child comfortably, if it remains like that it will get a wry neck.

gitĩge adv., modifying *roa*: baba *gitĩgeko* roaakada, they have planted the paddy seedlings prostrate.

gitĩte adv., in a lying posture: ne hoĩo marana deĩĩe taĩkena, *gitĩte* kabu topaia, duĩtee topayka, this man was a great witch-finder, let us bury him in a sitting posture, not lying down.

gitĩ-aiub intrs., to lie down till evening: buljanae *gitĩaũhtada*, he got drunk and slept till night.

gitĩ-aũ intrs., to lie down till dawn: enkatele *gitĩaũkena*, we went to sleep till dawn like that (i.e., without a meal).

gitĩ-dipĩĩ I. sbst., the time to lie down for sleep: *gitĩdipĩĩ* tebaa-kana.

II. adv., at bed time: *gitĩdipĩĩ* hijũlena, mandĩkolo cabaakaĩ taĩ-kena, he came when it was time to go to sleep, nothing remained

of the meal.

gitĩ-durũ I. trs., to lie down with a child till it sleeps: ne hon *gitĩ-durũtaime*; *gitĩdurũmkĩate* kita galaaeme.

II. intrs., to be in one's first sleep; not to have been awake since: one went to sleep: honko *gitĩdurũma-kũre* oĩo jũũj tan kami hobĩoa? *gitĩdurũmen-en* rfx. v., same meaning: hoĩoko *gitĩdurũmenjũree* hijũlena.

gitĩdurũ-a o p v., of a child, to be induced to sleep by the fact of smb. lying down with it: ne hon nĩloe *gitĩdurũmoka*.

gitĩdurũ, *gitĩdurũm* adv., with or without the aff. *re*, at the time when people are in their first sleep: siĩgũĩre tebaĩ taĩkena, mendo *gitĩdurũmko* tebaĩlena, they were to come just after sunset, but they reached when we were in our first sleep.

gitĩ-eon I. intrs., to awake from one's first sleep: nũgeko *gitĩeon-tana*; hoĩoko *gitĩeon-tũreko* tebaĩlena.

gitĩeon-a p v., same meaning.

II. adv., with or without the affxs. *re*, *ĩo*, at awakening, or when people awake, from the first sleep: *gitĩdurũmreko* tebaĩlena, *gitĩeonũ* miad caũ ilile omaĩkea.

gitĩ-gurũgũ of children and young quadrupeds, I. sbst., the act of lying to sleep close alongside an adult, especially a parent: ne hon aputea *gitĩgurũgũ* kae sukua, enagatetagee nama, this child does not like to sleep close to its father; it

gitj-hopor

wants to lie close to its mother.

II. trs., (1) to make a child lie down and sleep close to oneself: *hon gitjgugudime*. (2) of she animals, to lie with their young close to them, to lie in the nest with their young, in contrd. to *abrum*, used of birds: *ne seta honko misao kae gitjgugudjadkoa*, aëar-bajadkogcae, this bitch never lies down with her puppies, she makes them follow her about.

gitjgugud-en rflx. v., of a child, to lie close to the one with whom it sleeps: *ne hon kae gitjguguden-tanu*.

gitjgu-p-uzgud repr. v., to sleep close to one another: *enagata bar-gaia, baria honkina gitjgupuzgudakana*.

gitjgugud-g p. v., of a child, to be put to sleep close to someone's side: *ne hon gitjgugudgka*.

gitj-hopor trs., to lie down or sleep close to smb. or smth.: *połome gitjhoporakada*, he sleeps close to the bale.

gitjhopor-g p. v., corresponding meaning: *połom gitjhoporakana*.

gitj-horo trs., to watch over smth. by sleeping on it or near it: *kolom gitjhorotina*, I go to watch over the threshing floor by sleeping there.

gitjhorog p. v., corresponding meaning: *kolom dinaki gitjhorog-tana*.

gitj-jom, gitj-joman intrs., (1) to lie down and take one's night's rest: *gitjjompe*, iminange kakla-baraepe, lie down and sleep, do

gitil

not talk any more. (2) with *te* and the prnl. sbj. both inserted, to go and lie down to sleep: *sobenko jomkedoi honhopon apanapan gitj-jomtekoa*, when all have had their meal, the whole family retires to rest, each in his own place.

gitj-kucura intrs., to lie curled up: *alom gitikucura*, tinjulaeme. *gitikucura-en* rflx. v., same meaning: *parkomree gitikucurakana*.

gitil I. subst., sand. Distinction is made between three kinds: *esese gitil*, pure sand; *bali gitil*, iron ore sand; *lobo gitil*, sand containing humus.

II. adj., (1) with *ote, ložon, gora, piri, disum*, a sandy soil, field, high ground, country. (2) mixed with sand: *gitil* canliko manditada, eteleka jomqtana, they have cooked ice in which there is sand, it cracks under the teeth.

II. trs. (1) to direct the rain-water from a high ground into a field in order to get a deposit of sand wherewith to mend the clayey soil: *ne ožonbu gitilea*, purage camtaia, let us mend our field with sand, it is so hard to plough. (2) to mix sand in smth. or leave sand mixed in it: *mandipe gitilkeda*.

gitil-en rflx. v., to cover oneself with adhering sand: *ne hon goța že gitilenjana*.

gitil-g p. v., (1) to get covered with sand: *ne hona bę goťage gitilakana*. (2) to get, or be left, mixed with sand: *mandi gitilakana*. (3) to be mended with sand; to become sandy or too sandy: *ne ložon piriđa bolote mārīmārīte gitilqtana*.

gitil-ara

gi-n-itił vrb. n., the degree to which sand is mixed in food or soil : ne cađli *gi-itił* gitiljana jom kã dařioa ; ne lođora *gi-itił* gitiljana pusuřuleka *ara*, *this low field has been so well mended with sand, that it gets ploughed very easily without throwing up any clods.

**gitilko* a personification of the sand grains, occurring in the sentences : jargidin *gitilko* jōma ; *gitilko* jomjgāna, which in Has. describe what in Nag. is called *sarsiduku*. In the rainy season the skin under and between the toes, always bare, becomes under the combined action of sand and water, very tender, itchy, rough and looking as if gnawed by white-ants or mice. Some Mundas do not ascribe this to its true cause and think that it is produced by a kind of tiny invisible insects called *gitilko*, but this term is generally understood to mean the grains of sand, personified on a count of the effect they produce : they 'eat' the skin. The remedies used are *pirikesari*, *Eclipta alba*, which they pound and put as a plaster on the affected parts, or the pounded fruit of the *rola* tree, *Terminalia chebula*, which is applied in the same manner, or the juice of which is rubbed on. Both these stuffs blacken the skin.

gitil-ara sbst., *Leucas mollissima* Wall. ; Labiatae,—a slender, branching perennial, with many-flowered white axillary whorls, and adpressed-pubescent leaves. It is used as a potherb.

gitl-ora

gitl-lal (occurs in the Asur legend but is not currently used) trs., to lie down and examine.

gitl-len trs., to press or crush smth. under one's body : bařiqtanre kapiř *gitl-enla*, habarhabanree hađjana, he fell on his axe and cut his side.

gitl-en-p p. v., to be crushed or pressed under some one's body.

gitl-kutl sbst., a sand-bank surrounded with water in the bed of a river.

gitl-uđ sbst., a very small kind of edible mushrooms, less than 1" high and only $\frac{1}{4}$ " broad, with a greyish-brown protuberance on top and white lamellae underneath. It grows on embankments and sandy high ground.

**gitl-ora* sbst., the sleeping house, the dormitory. Mundari children having attained the age of puberty are no longer allowed to sleep in their parents' huts. Girls sleep in a dormitory under the care of a respectable widow. Youths have their dormitory in another part of the village. This custom as well as that of dancing every evening on the village dancing ground, are to a great extent responsible for the calumny which represents the unmarried Mundari youths as immoral. The real facts show that this accusation is much more discreditable to the Hindus who advanced it than it is to the Mundas. In the typical Mundari village the heads of all the families are lineal descendants of the original founder of the village

and therefore all of the same *kili*, or clan. Sexual intercourse between people of the same clan is so severely condemned and punished, that cases of such intercourse are exceedingly rare even nowadays in spite of the general relaxation of morals. Hence the fancied dangers of the dormitory system are practically non-existent in the typical or pure Mundari village. The dances of the Mundas, are more decent than the dances in Europe, and the fact of their taking place under the eyes of the whole village sitting around the dancers to enjoy the singing, and above all the fact that no song, containing even the slightest indecent allusion, is ever tolerated on the dancing ground, reduce the sexual dangers to a minimum. Since the custom allows the young people a decent freedom of intercourse, and offers a brisk bodily exercise after the day's work, it is a healthy and efficient preparation for a sound sleep. No sensible man will deny that the removal of the young people from the parental hut, which generally contains but one room beside the *adi'a* and cattle pen, is a very wise measure. Hence the dormitory system together with the dances, are in themselves about the best precaution that could have been taken under the circumstances. The case is different of course in villages, where there are two or more clans living side by side. But such a state of things, so absolutely incompatible with the Mundas' con-

ception of the village family, has been forced on them by the Aryan invaders and oppressors. Hence it is simply adding insult to injury when those very people, whose rapacity has destroyed the safeguards the race's healthy sense of morality had erected against the dangers of corruption, represent it as entirely dissolute. All those, who know anything at all about the Mundas, bear testimony to the admirable conjugal fidelity of Mundari wives. How could such a fidelity in a strictly monogonistic life be possibly explained if it were true that before marriage these very wives had been such as their columniators represent them?

giti'teq sbst., a mat or bed or any similar thing to lie down or sleep upon.

gitunanhia sbst., a late variety of paddy sown or planted on low fields.

giu I. sbst, (1) the feeling of shame : *ape' jetan giu banoa ci* ? Have you got no sense of shame ? (2) bashfulness : *ne hon giute nādo kae jagara*, it is out of bashfulness that this child does not speak just now.

II. adj., (1) with *horo*, a bashful, timid person : *giu honko gomketa jūnā kako asijoma*. (2) with *kaji*, (a) a shame, a disgrace : *giu kaji hobajana*. (b) indecent language, smut.

III. trs. caus., to put to shame, to cause to feel ashamed : *ne kajitelo giukia* ; *aleq sanamarree dukikenao giukedlea*.

IV. intrs., (1) prsl. to be ashamed : *giūtanae*. (2) with ind. o., to be ashamed of smb. : inile *giūgia*. (3) imprsl. with inserted prsl. prn., to feel shame : kumbūrūrē sajjanci *giūkia*.

gių-n rfx. v., (1) to give way to timidity : aminara alom *giūna*, asiime, do not be so timid, ask the thing. (2) also *giūrikan*, to act so as to be put to shame : kupulkore kabu *giūna*, pācaudarkeate karcaqka, let us not expose ourselves to shame when we have guests, let us take a loan (if necessary) to entertain them.

gi-p-ių repr. v., used only in questions of speech, (1) to shame each other by revealing each other's faults : kajite, erarato, jagarte, upudušte (or kajire, eratare, jagarre, upudūpre) kia *gipiūjana*. (2) to be ashamed to speak in each other's presence : kaji, erara, jūgar, hūkum, ūduš, etc, kia *gipiūjana* ; kājikia *gipiūtana* enamente jetae kakia pucidjada. (3) to be ashamed to speak, etc., to each other : kapaji, eperara, jagagar, apacukia *gipiūjana*. (4) to be ashamed to speak, etc., of smth. to each other : upuduškia *gipiūjana* ; enara kapaji, jagagar, eperankia *gipiūjana* ; enare apacukia *gipiūjana*. (5) sbstly. bashfulness in each other's presence : ne horokinare *gipiū* banoa : sobona ūtisutikia upuduba, there is no feeling of shame between these two : they tell everything openly and in detail to each other.

gių-go p. v., to get shamed : oko

kajitee *giūjana* ?

gi-n-ių vrb. n., (1) the degree of shame : *ginių* giūkia, bature lėrikan rači kă angaōlja, he was ashamed to the point of not wanting to be seen in the village. (2) the act of shaming : neleka *ginių* ciulaō kă lellena. (3) the shame felt or inflicted : nekan *ginių* ciulaō kaina tōrakađ taikena, I never before felt so much ashamed. (3) the private parts of men or women : *giniūree* gaōjana.

gių gių (1) syn. of *giūnq*, diminutive of *gių*, constructed in the same manner, but without repr. v. and vrb. n. (2) transferred to the feeling of fear and then used as adj. adv., and prsl. or imprsl. intrs. : aminara birhora eskar sen *giūgiūgea*, there is some danger in travelling so far alone through the forest ; sene *giūgiūtana* ; sen *giūgiūgia* ; *giūgiūgea* sentana.

go affix of address, (1) used especially in Tamar by women speaking among themselves : *do-lazgo* pītē. (2) used in songs with the same meaning, or, instead of *ga*, as address to persons of higher rank. The following is sung also with *do* instead of *go*.

Lumāngo, lumāmia, kitā subā lumāminago,

Lařiainago, lařiaina, talī subā lařiainago,

Kitā subā lumāminago, kitārege tolējana.

Talī subā lařiainago, talirege neōrānjan.

Balq nopad banqleka kitarege

tolenjana.

Lindu sarjom bungleka talirege neōrjanjan.

My silk worm, O woman, my silk worm which was under a palm tree, attached its cocoon to that palm tree, as if there were no sal saplings. Rather than as is said on p. 1147, this means: My daughter who had an old relative, has married him as if there were no young men.

§§ I. *sbst.*, (1) the act of carrying: *gpre* kae heōaakana; soben kamiira sukua, *gpo* kã, I like any kind of work except carrying loads on a pole. (2) the manner of carrying: inia *gq* tōrakangea.

II. *trs.*, (1) to carry on the shoulder by means of a carrying pole, half of the load hanging at each end, in *cntrd.* to *dupil*, to carry on the head. *The first mode is proper to men, the second to women. It is considered disgraceful for men to carry anything on their heads. The load a woman carries on her head is only half what a man carries on his pole: ne harām huringee *gqdarja*, kuřiko batikam purageko *dupilea*, this old man is not able to carry much with a carrier's pole, not even as much as women carry on their heads. (2) to carry on one's shoulder without using a pole: ne hon miađ itae *gq-akada*, this boy carried a brick; uriko arafako *gpea*, oxen carry the yoke on their necks. (3) to help smb. to raise a load to his shoulder: *gqtaipe*, kae uťadariatana. (4) with *gara* as *d.o.*, (a) to bear punishment inflicted by Singbonga: kumbūru-

jumburi aloma, kãre garam *gpea*. (b) to bear hardships in order to avert punishment from smb.: honko hařikuřiko, gunajada, apute inkuř gara *gpte* asadiuterjana. Note the following fig. meanings: (1) ne hon nida đae *gpea*, this child makes water in bed. (2) holarā jargi apia bandae *gpkeda*, yesterday's downpour has broken through the embankments of three bunds. (3) rōgo aleř hature apia urji *gpkedko*, in our village the epidemic has carried off three bullocks.

III. *intrs.*, to carry with a carrier's pole: hola mođsānjira *gpkena*.

gq-n *rlfx. v.*, (1) also *gprikan* (a) to let oneself be carried by means of poles, as in a sedan chair: Ořeakilikomente cañdal *gq* ořq cañdalre *gqn* kã baioa. (b) to let oneself be carried on smb.'s shoulder: mar, aľña taranre *gqume*. (2) to take up a load and put it on the shoulder: en bhārom kam đarja, ne, nea *gqume*, that load is too heavy for thee, here, take up this one. (3) to wear a cloth over the shoulders: kuřiko paľlako *gqna*, women wear on their shoulders a cloth called *paľla*.

go-p-q *repr. v.*, (1) to carry one another in turns on the shoulder: ne honkina pařiparikina *goppatana*. (2) to be in the habit of carrying each other by means of poles, as in a marriage dais: ape cañdalrepe *goppa* ci kã? (3) to help each other to raise loads to the shoulder: āđge sānbu toľijada, uťa kã đarjotanredobu *goppa*, we are making our bundles of firewood without paying atten-

tion to their weight, if they prove to heavy let us help each other to raise the poles to our shoulders.

go-p, go-gq p. v., (1) meanings corresponding to those (even fig.) of the trs.: enatanida alea pañire purage da *gqiana*; holarā jargire apia banda *gqiana*; rāgte ciminara uriko *gqiana*? (2) of a cloth, to be worn over the shoulders: paēla uiudo kā uiua mendo *gogoa*.

go-n-p vrb. n., (1) the amount of carrying: *gonqe* gqkeda, mođ sājire goṭa loēonara birae cabala. (2) the amount carried at a time: *gonqe* gqakada, marāra kucagiriqtana. (3) the act or manner of carrying: inia *gonq* ṭorakangea. (4) the place on neck and shoulders on which the yoke rests; the place between neck and shoulders where the carrier's pole rests: ne urī taūka *gonqree* gaḍakana, cilekabu joṛaia? ne hoṛo goṭa tarando kae gaḍakana mendo taūka *gonqre*. (5) the middle of a carrying pole, where it rests on the shoulder: marāra *gonqrege* caṭakana taran rinjida, the carrying pole is split in the middle, it pinches my shoulder: (6) the end parts of the pole to the middle of which is attached a sedan or a load to be carried by two or more men: kaṛa-kariare *gonq* baiakana.

gq (P. *go*, to speak) I. sbst., agreement to give or pay. This meaning occurs in the cpd. *gggonora*.

II. trs., to agree to give or pay as price: ne urimente cimin ṭakam *gqea*? How much wilt thou pay for this bullock? ṭaka turuā oṛq apia uriko-

ko *gqekḍkoa*, they have agreed to give 6 Rs. and three bullocks as marriage price.

III. intrs., same meaning: apia urī mentem *gqkeda*.

go-p, gq-gq p. v., of a price, to be offered, to be agreed upon.

god (P. *gawāh*; H. *gowāhi*; Sad. *gowah*) I. sbst., evidence, testimony: *goām* omkeda oi? Didst thou bear witness? give testimony? (2) a witness: *goā* namlem, call us as witnesses; *goāko* kaina namkḍkoa, I found nobody to bear me witness; aṛandire *goālekaiṇ* talkena, I was witness at a marriage.

II. trs., (1) to bear witness to smth.: ne kajim *goāea* ci? (2) to call smb. as witness: oimin hoṛokope *goākedkoa*? (3) to ask smb. to be present and witness: tisia apia aṛandireko *goāliṇa*, to-day they asked me to witness three marriages.

III. intrs., (1) to bear witness, to give evidence. The person in whose favour evidence is given, stands as ind. o. or takes the affs. *q* or *sqre*: Doboām *goākeda* ci? Mangrasareṇ *goākeda*; *goāapeaiṇ*, alope boroes, I shall give evidence in your favour, do not be afraid. (2) in Nag. of conscience, to bear witness: ne bandobast ṭaḍkaṭana mente aiṇa jiudoe *goājada*, my mind tells me that this agreement is all right.

goā-n rflx. v., (1) to give evidence: ne kajire (or ne kajira) kaina *goāna*. (2) to witness, to be present as witness: nikiṇa aṛandire *goānme*.

go-p-oā repr. v., (1) to call each other as witnesses; to give evidence;

in favour of each other.

goā-q p. v., meanings corresponding to the trs.: *ne kaji bar hoṛote goālena*, this fact was certified by two witnesses; *ne mukudimare upun hoṛoko goāoka*, let four men be called as witnesses in this lawsuit; *ne mukudima upun hoṛote goāṛka*, let this lawsuit be conducted with four men as witnesses, *girja aṛandire bar hoṛokira goāoa*, at Christian marriages, two people are put to act as witnesses; *otera aujadatae, ṭaka omdipli goāḱme*, I am buying one of his fields, be a witness when I hand over the money.

go-n-oā vrb. n., (1) the number of people called as witnesses: *gonoāe goāleḱkoa, goṭa ṭolaren baṛamko cabauterlena*, he called as witnesses all the married men of the hamlet, not excepting a single one. (2) the extent to which evidence is given for or against: *gonoāko goakeda, aminara hoṛore miḱ hoṛo raṭi kaji kako eṭakeda*, they gave their evidence so well that in spite of their number, there was no discrepancy. (3) the number of cases in which one appears as witness: *gonoāe goūn-jana, moḱ candure gel hoṛokoṅ goāe purakeda*, in one month he gave evidence for ten different people. (4) the act of giving evidence: *iniṅ gonoā kā ṭaṅkajana*, he muddled his evidence, or he gave evidence against the one for whom he appeared.

goāni, goākiṅ, goāko noun of agency, a witness: *cāeaiṅ oṛo? aiṅṅ goāko baṅkoa*, what am I to do? There is nobody to bear witness in my

favour.

**goalī* (H. *gowārī*, cowherd) sbst., a labour contract by which a man obliges himself to plough for wages with his own oxen or buffaloes the field of another for one forenoon. The wages, if paid in cash, are 4-5 annas, when the work is done for another Munda, double that price, if done for a Hindu. Even so the Mundas now generally refuse to plough for Hindus on any conditions.

If paid in kind, the wages are generally 6 measures of jaddy plus as much as can be taken on the joined palms and arms up to the elbows. This contract is properly called *goalī akiriṅ* or *araṛā akiriṅ*, and correlatively, *goalī au* or *araṛā au*. It is different from the *goalī-madaṭi*, in which a certain number of ploughmen with their own teams, generously gather to help in the ploughing of the fields especially of a poor man. If this be done in the hot season, they get for their trouble only a pot of rice-beer, but in the planting season they get moreover a meal of rice and pulse, of which even their wives and children may partake. Sometimes a man will plough quite gratis for another. This falls under the general term *goalī om, araṛā om*, and correlatively *goalī nam, araṛā nam*, which may equally be applied to the paid contract and to the *madaṭi*. This general term must be used instead of *goalī akiriṅ* when the ind. o. for whom the work is done, is ex-

gosrl

Other phrases to be noted are : *goalī arq* and *goalī uruṇḍo*. These refer to the *gapq* and *pasiri* contracts. In the *gapq* contract, a man who has only one bullock, gets the loan of a second on condition that in three days' ploughing he ploughs one day for the owner of the second bullock. In the *pasiri* contract a man having no bullocks of his own, ploughs for two days the fields of the one who lends him a team, and for one day his own field. In both contracts it happens that the ploughing of the man's own fields is very urgent; then, when the day has come on which he should plough for the other, he asks permission to go on with his own fields, promising to plough later for the other as many days as he has a right to. This permission he asks with the words: *goalī arqaiṃe*, loosen the contract for my benefit. If the request is granted, the other *goalī arqada* (or *arqatana*), loosens the contract. In the same contracts (*gapq* and *pasiri*),

II. trs., (1) to ask smb. for help:
aḍo jetaḍa madaṭi kaḍḡ, loṣontaḡ
haḡkana, hiṇiṇi madaṭimentee
garirjadlou, he never helps anybody

in his work; now that his rice field is breached, he turns to this and that one asking for their help to repair it. (2) syn. of *goarijama*.

go-p-oari repr. v., (1) to ask help from each other as occasion arises: *jānjetanare janaōkina gopoaria, kūhkina milijiliakana*, those two are in the habit of asking each other's help, they are great friends. (2) syn. of *gopoarijama*.

goari-q p. v., (1) to be moved to help smb. who asks for it: *amā goarite kale goarioa, apum hijūka*. (2) to be asked for help: *ne kami-neute api hořokoleka goarilena, mendo kako hijūlena*. (3) syn. of *goarijamaq*.

go-n-oari vrb. n. (1) the extent to which people are asked to help: *gonoarii goarikedkoā, goā țolarenkoe kalicabaledkoā*. (2) the extent to which smb. tries to excuse himself by incriminating others: *gonoarii goarikedkoā, goā țolarenkoe uduh-keđkoā*.

goari-jama, goari I. sbst., the act described under the trs.: *amā goarite inku kale saħkoā, okonile lelana inile sajalina*, we will not call them to account in consequence of thy babbling crimination, we punish only those we ourselves see in fault. II. trs., to excuse oneself by rightly or wrongly criminating others with the same fault or implicating them in one's own fault: *i tipulakante mōrōcam kajikeda, tisiako saħ-dubakadma, do hininim goarijadkoā*, being beastly drunk thou didst say five (i.e., all kinds of) things, now

that they have brought thee to account before the village council, thou implicatest this one and that one (saying, v. g., that thou hast heard it from them).

go-p-oarijama, goarija-p-ama repr. v., to incriminate each other by way of excuse: *jānjetan kasurre ciulaō alope gopoaria, ena kā bēseca*.

goarijama-q p. v., to be criminated by one who tries to excuse himself: *miđ hořo saħlena, mōrē hořoko goarilena*.

goār Nag. **goārā** Has. (Sad.) I. sbst., a load dragged along, especially when one end is raised to the shoulder, v. g., by means of a pole or yoke: *ne goārđ gunđikina kakinā dařia, hařakinā jorařka*, a team of cows cannot drag this load, put two bullocks under the yoke. See the proverb under *mađgoārđ*.

II. trs., (1) to drag along as described, in cntrl. to *or*, to drag along (general term): *daru arařare tolkeate urikina goārđajada: sangotate sāne goārđajada*, he carries two bundles of firewood stuck at the ends of a pole and dragging on the ground; *baria honkina hoēste hocaakan koto bajađantekina goārđakeda*, by means of a pole resting on their shoulders, two children dragged along the branch broken off by the wind. (2) to cause a team to drag a weight along: *ne daru hařakinā goārđkinape*. (3) to flatten down paddy, grass, etc., by dragging smth. over it in the way described: *jāka autanre aleā gořababae vaārđakeda*, fetching leafy branches

he let them drag over the paddy on our high field. (4) of a flood, to flatten down by its violence, paddy, grass, etc. : *hondera bāri loēonra dembo babakoe goārākeda*, the other day's flood flattened to the ground the budding paddy in the low fields.

goār-en, *goārā-n* rfx. v., of men only, to urag along as described : *en jākakina gosiduhte kam daria, puragee hoēojada : goārānme*, there is too much wind for carrying these two leafy branches hanging down straight from the pole ends, let them drag on the ground.

goār-q p. v., (1) to be dragged along as described : *ne koto goārāpka*. (2) of paddy, grass, etc., to be flattened down by smth. dragged over it or by a flood : *goṛa talate alom idiia, baba goārāoa ; hondera bāpire* (or bārite) *baba goārājana*.

go-n-oār vrb. n., (1) the extent to which a load is dragged along, or paddy, etc., is flattened down : *sunko gonoārāko goārākeda*, mod *sānjreko cabatada ; nimira bāri babako gonoārāe goārākeda*, soben *loṭōecabajana*, the last flood has flattened down the paddy so has to break the stems. (2) the act of dragging a load along : *nekan gonoārāle uriko purāko sudaōoa, sagiri namōka*, such dragging is too difficult for the bullocks, let the cart be brought. (3) the load which has been dragged along : *neado harakina gonoārā ei gundikina ?* Has this been dragged along by a team of bullocks or of cows ?

gq-bārom Ilas, *gq-bhārom* Nag.

I. collective noun for all manners of carrying : *gqbārom kae heḍaakana*.

II. intrs., to carry loads (in any way) : *iskulre purā dine taikena, gqbārom kae daria*, he remained for long years at school, he does not know how to carry a load.

gqbārom-en rfx. v., to carry loads in all kinds of manner : *api candu tanabtee gqbāromenjana*, tarane *isinuterjana*, for three months he has been carrying loads, his shoulders are quite inured to it.

goca (II. *gucchā*, a bunch, a cluster) I. sbst., the act of planting seedlings in bunches of 5 or 6, instead of singly : *apea goca lelto kaina sukujana*.

II. adj., planted in bunches : *goca baba purā kā haraoa*.

III. trs., to plant seedlings in bunches : *biārā purāpe gocakere*, *loēon kape puraōoa*, if you plant too many seedlings in a bunch, there will not be enough for the whole field.

IV. intrs., same meaning : *alopo gocaca, biārā kā puraōoa*.

goca-q p. v., of seedlings, to be planted in bunches : *biārā gocalena enamente baba kā hobajana*.

V. adv., with the afxs. *ange, ge* ; also *gocagoca*, with or without the afxs. *ange, ge, tan, tange* : *biārā gocagocako roakoda*.

gq-caūli sbst., rice carried with a pole : *ne pūire gaṛi kā hijutana, gqcaūlitege puratana*, no cart comes to this market, all the rice is brought on carrying poles.

goco (II. *moohh*, Or. *gocoō* ; Sad,

god

goco) var. of *gucu*.

god I. trs., to pluck (1) fruit. (2) flowers, when they are plucked without pedicel: *golancibā, hundibu, aṭalbāko godea*; *sarjombā, tilaēbāko peṭeēa*. (3) grains, when they are taken one by one from the ear, in cntrd. to *tōc*, to pluck a whole ear.

go-p-gd sbst., syn. of *copa*, the petiole of a leaf, the pedicel or peduncle of flowers or fruit: *buria aru apia 'ci mōpōge sakamakana, mendo gopod* midrege *mena*, the small yam has 3 or 5 leaves but there is only one petiole, i.e., it is 3-5 foliolate.

god-g p. v., meaning corresponding to the trs.

go-n-od vrb. n., (1) the extent of plucking: *gonodko godkeda, jarom-akanako sobenko cabautertada*, they have plucked whatever is ripe. (2) the fruit, flower or grains plucked: *nea okočā gonod*? Who has plucked this? (3) syn. of *gopod*: *tamrasā gonod purā kā jipiliāa*, the pedicels of guavas are not very long.

II. adverbial afx. (1) to *aum* and *lel*, (a) to hear or see just for a moment. (b) to hear or see sub. whilst he goes away: *lelgodkiaiā, aumgodkiaiā*; *miad cōpē henter lelgodkia*, I saw a bird disappear in that direction. (c) to hear or see meekly, without protesting or punishing: *nokan kasurko alope lelgodea, bicōrōka*; *puragec erānakiā, enair aumgodkeda*. (2) to *arā*, to let go, to set free without caring what hap-

godar

pens afterwards. (3) to *hijā, senq*, to come, to go away without objecting or demurring, i.e., at once on receiving the order: *hukum namjante hijugodme*.

godā Has. var. of *godha* Nag.

godar (Sad. *godar*, a scratch) I sbst., (1) syn. of *godarteā*, a rake. (2) the act of scratching so as to wound: *pusilom kelenare godarem namea*, if thou playest with the cat thou wilt get scratched.

II. trs., (1) Cfr. *gotā*, of men and certain quadrupeds, to inflict several scratches at one stroke: *kula godarkia*, a tiger tore him with its claws. (2) to rake.

go-p-odar repr. v., to scratch each other so as to wound: *pusiko gopodara ci*?

godar-g p. v., (1) to get several scratches at one stroke of claws or nails: *pusi alom kelenā kāredom godaroa*. (2) of the soil, to be scratched along several lines in each application of a rake: *godarteā ote godaroa* (or *gaōa*).

go-n-odar vrb. n., (1) the extent or severity of the scratching: *apia buriko miad barāc gonodarko godarkia, soben poṭako nrunacabakeda*, three bears clawed a blacksmith so severely that they completely disembowelled him. (2) the act of scratching: *pusilom kelenare gonodarem namea*. (3) the traces of scratching or clawing: *neado buria gonodar* (or *gonotā*), *harluko sarē-barāakana*, this hole has been dug by the claws of a bear, some of the white-ant grubs still remain.

godar-*ceca*

godar-ceca trs., to tear severely with the claws: kula *godarceca*kia.
godarceca-gq p. v., to be torn severely with claws.

godar-keca trs., to claw tearing off a little of the flesh, to tear slightly with the claws: kula *godarkeca*kī.
godarkeca-gq p. v., to be torn slightly by claws.

godel var. of *gadel*.

god-etata trs., to thin out fruit by plucking: uliko *goŋetata*kadu, cabado kā cabakana.

goŋetata-g p. v., to be thinned by plucking.

godha Nag. *godā* Has. (P. *kund*, dull, slow, obtuse) syn. of *bhadu*, but used of men as well as of horses and cattle, I. abs. n., the habit of slowness: ne urīre *godha* mena, perēdoe perēakana, this is a slow though strong bullock.

II. adj., slow. Also used as adj. noun; miad *godhale* kiriatia.

III. trs. caus., to let take the habit of slowness: sekera senger itulja, mendo honko *godhakir*, I taught (this bullock) to walk briskly (when ploughing), but the boys afterwards have let it take the habit of walking slowly.

godha-n rlix. v., to advance slowly: ne urī tisita purāgece *godhantana*.

godha-g p. v., to take the habit of advancing slowly: ne hara miad rukuhrukū harām siyāntia, enatee *godhajana*, a slow old man has been taking this bullock to plough and so it has taken the habit of advancing slowly.

go-n-odha vrb. n., the degree of slow-

gq dupil

ness: *gonodha* *godhajana*, tala kunutui siyante ne urīlo muskilgea, this bullock has taken the habit of advancing so slowly that it is difficult to plough with it in one forenoon half a series of the parallel plots over which the plough turns at one time.

godo-godi, *godo-golo* var. of *gida-godo*.

godor adj., with *īl*, a long wavy feather on a cock's neck. Also used as adj. noun: ne sima *godorko* kūh jipiliia.

godor-g p. v., of a cock, to grow such or such, so or so many, long wavy feathers on its neck: ne sandi kūbo *godorakana*, this cock has many long feathers on its neck.

go-n-odor vrb. n., the number or length of such feathers: ne gaēa *gonodore* *godorakana*, baria sandira iminādo hobana, this capon has as many long feathers on its neck as two average cocks taken together.

godorenatia poetical cpd. of *godor* and *atira*, intrs., to droop like the long feathers on the neck of a cock when it feeds:

Burume cetane mailegele.

*Godorenatitana*da, bapuri, naŋri. Over the white-ant hill the panicles of the arrow-grass droop like the neck feathers of a feeding cock. What a pity, alas!

godor-godor var. of *gidagodo*.

godorleka adv., syn. of *gidagodo-tan*.

gq-dupil I. adj., of loads, carried by men and women: *godupil* caŋlitege nea piŋ calaŋtana.

II. trs. or intrs., of men and women to carry loads : *banda dultanreko* (or *dultanre hasako*, *godupilea*, when making a bund, both men and women carry the earth.

godupil-q p.v., of loads, to be carried by men and women : *banda dultanre hasa godupiloa*.

gođe ! Nag. var. of *goře* ! Has. interj., alas !

gođ Has *gođ* Nag. (Greek *kainō*, I kill) I. subst., syn. of *gonođ* : *gođele* borokina, we are afraid because we have seen people die.

II. adj., (1) dead from natural cause : *gođ sukuri ei hisape lagaōa-kāia* ? Did you sell by small portions the dead swine ? ne *gođ* daru api sirmataūte gođakana, nādo rōgiñakana, this dead tree died three years ago, its wood is quite seasoned now. (2) of men and quadrupeds, likely to die, miserably thin ; of trees and plants, withered, likely to die, dying. In this meaning it is often redoubled : *goggođ* horo, *goggođ* daru ; and both simple and redoubled forms are used as adj. nouns : cimin takatepe kirinakāia ?—Modhisite.—Hela ! ne *goře* (or ne *goggoře*) aminatape omkeda ? What price did you pay for this bullock ?—Twenty rupees. —What ? you paid so much for such a miserable beast ? (3) with *cuna*, syn. of *lopōqlopōq* *cuna*, shaked lime which, having dried, has lost its taste. (4) with *diri*, *gaśi*, stone with little or no cohesion, in cōtrd. to *jiđ* *diri*, *jiđ* *gaśi*, hard stone. (5) with *jilu*, (a) a corpse ; meat of

of an animal which died from a natural cause : Bilast *horoko gođ jilu kakoq*. (b) callosities, mortified or gangrened flesh, cauterized flesh : *sudmoroōre gođ jilu hupuri-hupurite kecagoa*, in leprosy mortified flesh falls off in little pieces. (6) with *kafa*, *ti*, paralysed limbs.

III. trs., (1) to beat in any manner, in cōtrd. to *dal*, *lam* Has. *rū*, *huma* Nag to beat with a stick : *hontekorae gođkia*, he beat his son. (2) to kill, slaughter, murder. In this meaning it is often affixed to prds. denoting the manner of killing : *dalgođ*, to beat to death with a stick ; *tenggođ*, to crush to death ; *lungođ*, to strangle ; *maggōđ*, to kill with an axe or sword. (3) to remove from newly twisted string or twine, the tendency to untwist (*kurilq*) and curl up (*ruilq*) : *bañarko hodea*, *kāredo cāpikateko tāñia*, *enkateko gođea*, they rub the rope (over the trunk of a tree) or they stretch it with force, and so doing they destroy its tendency to untwist and curl up. (4) with *kujī* as d.o., to settle a matter definitively, to come to an agreement : *kajiko gođkeda*. (5) with *da* as d.o., to boil water : *da gođlepe* ente philtarre dulepe, first boil the water and then pour it in the filter. (6) with *duku* as d.o., of chronic diseases only, to cure : ne *horōq daku cikan ranutepe gođkeda*. (7) with *tarān* as d.o., to inure one's shoulder to the weight and chafing of the carrying pole : *nimirgee gođetana*, *tarān kae gođakada*. (8) syn. of *bul*, to

put under chloroform : haspatalre lāi hadmente rauuteko *gogekoa* (or *bullekoa*), in the hospitals, for operating on the abdomen they first put the patient under chloroform. (9) of epilepsy, to affect with a fit : okooko hanahgonog canducandui, *gogekoa* (or *uiukoa*), okoado jaintanga, one kind of epilepsy causes a fit every month, in another the fits come at irregular intervals. (10) with *sāaʔ* (sometimes *ji*) as d.o., syn. of *ranjaʔ*, (but also in the case of running), to learn to husband one's breath : kamire sāade *gogikadi* : hurihupirato kae lagana.

IV. intrs. imprsl., with inserted prsl. prn. This occurs in epds wherein *gog* is affixed to a prd. denoting a feeling or passion (not its uttered expression). The affx. means : to the last degree, thoroughly, completely. (Cfr. our adv. 'dead' as in dead tired, dead drunk) : *rasikagogijana* *urugogijana*, *kisgogijana*, *giugogijana* etc. *gog-n*, *gog-en* Nag. rfx. v., (1) to commit suicide : nido *gogne* namtana. (2) to feign to be very poor, to feign not to be able to do smth., to feign death : oca! aminana alom *gogna*. (3) to reduce oneself to poverty : riritee *gognjana*, he covered himself with debts : lapaitee *gognjana*, he ruined himself in a lawsuit. (4) to indulge in some excessive feeling or passion or in its excessive expression : kistee (*rasikatee*, *rattee*, *erantee*, *landatee*, *urutee*, *giutee*) *gognjana*. Instead of these phrases, *gogn* may be affixed

to the prd. denoting the feeling or its expression : *rasikagogn*, *landagogn*, *ragogn*, *eragogn*, *kisgogn*, etc., honko miaʔ kulaʔko *goganak* *rasikagognlana*. (5) with *taran* to inure one's shoulder to the chafing of the carrying pole : *tarana gognjana*.

gog-p-og repr. v., (1) to beat each other, to fight : entedoko *gopogijana*. (2) to kill each other, to fight to death. In this meaning it occurs only in the epds. *dalgog*, *magog*, etc. : *mapogogokura* manekada, they both intend killing one another with their axes. (3) with *kaji*, to come to a definitive agreement : *kajiko gopogijana*. (4) sbstly., (a) a fight : *gopog* hobajana. (b) in epds., a fight to death : *mapogogog* hobajana. *gog-p*, *gog-p* p. v., (1) of liv. bgs., including plants and trees, to die : *gogjanae* ; *gojum* sārājada, thou expositest thyself to die. N. B. This p. v. is never used in the meaning of to be beaten for which the particular terms *dalg*, *hamagp*, *jajuraʔp*, *gusap*, etc., are always used. (2) to be killed : hola sende-rare apia kulaʔko *goglena*. (3) with *jilu* as sbj., to mortify to become gangrenous or callous : *porkatanro* bati eualere entara *jilu gojoa*, when, to cure a sore on the sole of the foot, they let drop burning oil around it, the flesh mortifies on the burnt spots. (4) with *kata*, *ti* as sbj., to become paralysed : iniq jomti *gogakana*. (5) with *baʔar* as sbj., to lose its tendency to untwist and curl up : *baʔar gogijana* ; *baʔarko*

hódea gojókamente. (6) of an agreement, to be settled : *kaji gojjana*, kalom arandi hobaoa. (7) of water, to be boiled. (8) of a chronic disease, to be cured : *duku gojjana*. (9) of the shoulder, to get injured to the pressure of the carrying pole : *gogotege taran gojoa*. (10) to be put under chloroform : *aúriko hadore ranuteko goqlena*. (11) to swoon : *daruáte ufúleni misanagene goqlena*, having fallen from a tree he was unconscious for a short time. (12) to have a fit of epilepsy : *okooko hanahgonogote canducanduko gojoa okoátedo jáimtagé*. (13) of a clock or watch, to stop : *aúng gafi gogakana* (or *durumakana*). (14) of a village, no more to exist ; to have been deserted : *Hatanada gojjana*, *Látare menákoa nádo*, Hatanada does no more exist, its inhabitants went to live at Lata. (15) to be in a passion of feeling ; to express one's feeling with excess or to the utmost : *kistele goggiakana* ; *kisgogakanale* ; *nidanida ne hon ragojótana* (or *rátee gojótana*), every night this child cries its heart out. (16) of slaked lime, to dry up and lose its taste : *cuna gogakana*. (17) of stones, to lose their cohesion, to become soft : *ne gafi gogakana*. (18) also *goggoe*, of plants and trees, to wither : *jetete gogkpei paltaóruajan baba küh hobaoa*, paddy reviving after it has been withered by the heat, gives an abundant crop. (19) also *goggoe*, of men and animals, to become very lean : *busutale banoa nimir uriko goeótana*.

go-n-og vrb. n., (1) death : *tisina* ale hature *gonog* hobaakana, to-day there occurred a death in our village. (2) a beating : *nekan eperana kam bageere musinareo gonogm namea* (or *telaeta*). (3) the extent of dying beating killing, etc. : *gonogko gojjana hatu etangirijana* ; *senderare tisina kulaéko gonogle goekedkoa*, *enka ciulaó kako gogakana*, in to-day's hunt we killed more hares than ever before ; *gonoge goekia dge nūnterkeda*, he beat him so much that to revive him they had to give him water to drink. (4) the animal killed, the tree or plant that died or withered : *neako jetera gonog ci rurukoa*? What killed these plants? The heat or the ants called *ruru*? *gonogte* intrs., with inserted prnl. subj., to visit a house where smb. has just died : hature *banagaia, gonog-tijana*. *gonoc-og* p. v., to have a death in the house or village : *gonogjanale*, enate *pl̄t kaina senkena*. *gog, goggoe* adv., with or without the affxs. *do, ge*, modifying *gacaón, bain*, in the meanings : (1) to feign to be very poor : *ocā! aminana goglo alom gacaóna, barsinado tam sobenā bugige calaótana*, get away ! Do not feign to be so poor, nowadays everything is all right with thee. (2) to feign that one is quite unable to do a thing : *calule aculja, goggee bainjana*. (3) especially of bullocks, to feign to be dead : *ne urj goggee baina, cilekatele ituia*? When ploughing, this bullock lies down and feigns to be dead, how shall we

train it ?

goḡakani, gojakani, goḡakankiṛ, go-akanko sbst., one, two, several who are dead ; one, two, several corpses : Ranci japāren Mundakḡ būrige nājakedo *goḡakankoko* rapajaḡkoa, among the Mundas, only those in the vicinity of Ranchi, still burn their dead.

goḡ-aḡ trs., to beat smb. so that he leaves the country : najomkoko *goḡaḡkoa*.

goḡaḡ-ḡ p. v., (1) corresponding meaning. (2) to get lost and die : miḡ urī *goḡaḡjana*, sočatanrele namliṛa, one of our bullocks got lost and died, we found it back when it was in full decay.

go-u-oga-u-aḡ vrb. n., collective term for all manners in which one dies or disappears : *gonogaṇaḡre* hatuhagako bapage kṛ lagatiṛa, in whatever manner a man dies or disappears, the others must stand together to bury him or search for him.

goḡ-anjeḡ I. sbst., a faint, a swoon : *goḡanjeḡre* hoṛoko cileka lagatiṛa ? How should one treat people in a swoon ?

II. adj., syn. of *goḡanjedakan*, with *hoṛo*, a person who has fainted : *goḡanjeḡ* hoṛokoko jirkoa, they fan people in a swoon.

III. trs. caus., to cause to swoon : merom bar soṭatee *goḡanjeḡliṛa*, with two blows of his stick he rendered the goat unconscious.

goḡanjeḡ-ḡ p. v., to faint, to swoon, to lose consciousness : daruāte uiḡ-lencii *goḡanjeḡlena* ; miḡ soṭatee *goḡ-anjeḡlena* oi bar soṭate ?

goḡanjeḡḡe adv., (1) so as to render

unconscious : *goḡanjeḡḡeko* dalkia, (2) of feelings, to a high degree, excessively : *goḡanjeḡḡe* tamaku hačaakajiṛa, I die for a taste of chewing tobacco.

goḡ-bapaḡ trs., to beat anyhow, by all means, in spite of everything : alope goḡia mente purageko manalena, mendoko *goḡbapaḡkṛ*, they were strongly ordered not to beat him, but they have done it all the same.

goḡbapaḡ-ḡ p. v., corresponding meaning.

goḡbiaṛ sbst., a bird so called, pied and the size of a myna.

goḡ-boro, **goḡ-botoṛa** trs., to cower by beatings : ne honkoo *goḡbotoṛa-kadḡkoa*, enamenteko acutaleṛa, he has cowed these children by beatings, that is why they start work at once.

goḡboro-ḡ, goḡbotoṛa-ḡ p. v., to get frightened by seeing people die : *goḡbotoṛakanale* (or *goḡtele* *botoṛa-kana*) enamente jiṛa hasujanci jiḡ hulaṭorsaoa, we have been frightened by seeing people die, that is why, as soon as anybody gets sick, it breaks our hearts.

goḡ-buṛa, **goḡ-buṛaḡ** Nag. syn. of *goḡsiḡ*.

goḡ-enḡḡ Nag. syn. of *gogḡiri*.

goḡ-etaṛa trs., to thin or render sparse by causing to die : ne baba rurubḡ *goḡetaṛakeda*, the ants called *ruruḡ* have killed this paddy (by eating the roots) ; ne haturen hoṛoko mariduku *goḡetaṛakeḡkoa*, small-pox has thinned the population of this village.

goḡetan-ḡ p. v., corresponding meaning: Præsidium hoḡoko laḡafreko *goḡetaniana*, the French were decimated in the war.

goḡ-giri Has. syn. of *goḡenda* Nag. intensive of *goḡ*, except in the meanings referring to beating. It is not used as adj. or vrb. n., nor in the repr. v. For the rest it is constructed like *goḡ*.

goḡ-goḡ redoubled form of *goḡ* with the meaning and construction of both *goḡyoso* and *goḡmorha*. As adv. it is also syn. of *goḡ*. It may be replaced by the simple form in the cases noted under *goḡ*.

goḡ-gopoḡ, goḡḡ-gopoḡ I. adj., with *kami*, very hard or very strenuous, dead tiring work: *goḡgopoḡ kamile namakada*. Also used as adj. noun: *rabal kamipe namikada ci goḡgopoḡ?* II. trs. caus., to give very hard work to do: *ne goḡnke kamidoḡ goḡgopoḡ-jadlea*, *jomsado simeara*, this master gives us very hard work but little to eat.

goḡgopoḡ-n rflx. v., to work very strenuously: *aminata kabu goḡgopoḡna*, *din menabu cabaegae*, let us not work so strenuously, we have time enough to finish the work.

goḡgopoḡ-ḡ p. v., to be given, or have, very hard work to do: *tisinalḡ apimāle goḡgopoḡjana*.

III. adv., with or without the affxs. *ange, ge, tan, tange*, modifying *kami, rika, rikan*: *goḡgopoḡle kamiafuhada*, *mimiḡ gandrae heje-ḡanaḡlea*! One anna each is all what we got for working strenuously from morning to night.

goḡ-goso syn. of *goḡmorod*, I. adj., of plants and trees, withered: *goḡ-goso kubiko paḡaḡtam*. Also used as adj. noun: *ne baḡānḡ soben goḡgosoko paḡaḡtam*.

II. trs. caus., to cause plants or trees to wither: *jeḡe isu babakoḡ goḡgosokeda*.

goḡgoso-p p. v., corresponding meaning: *nimira jeḡete babako goḡgoso-jana*.

III. adv., (1) with the affxs. *ange, ge*, modifying *lel, rika*: *kubiko goḡgosoangerḡ lelveda*, *lily*, I saw the cabbages as if withered, i.e., it seemed to me that the cabbages were withered. (2) with the affx. *oge* so as to wither *goḡgosooḡgee jeḡekeda*.

goḡ-hapa, goḡ-hape 1⁰ trs., to kill secretly: *miad merome goḡhapeḡia*. *goḡhapa-ḡ* p. v.; (1) to be killed secretly. (2) to die quietly, without anybody noticing it.

2⁰ syn. of *hapagoḡ* (more frequently used than the latter).

goḡ-hereta Nag. syn. of *goḡgiri*.

goḡi Has. *goḡi* Nag. (*goḡkiḡ goḡko*) participial adj., in which the final *i* (*kiḡ, ko*) is the prnl. d. o., the person or animal whom people are going to kill or slaughter, in contrd. to *boḡgai*, destined to be sacrificed immediately; *aliḡi*, (a fowl) destined to be sacrificed later: *goḡi sim udubainame, amde baḡti lesereme*, show me the fowl I am to kill, and thyself sharpen the knife for cutting it into pieces; *goḡko simko porohmente oimianape kira-akaḡkoa?*

goḡ-jiki

goḡ-jiki I. adj., with *cērēhon*, a young bird which died in the egg: *goḡjiki* simhonko giṛitakope.

goḡjiki-q p. v., to die in the egg. *ein* abūrumjaḡ, *jarōmren* honko *goḡjikijana*; *sim* gelca *jarom* abūrumtane taikena, upuniako *goḡjikijana*.

goḡ-jonom I. abst., still-birth: *goḡjonom* hobajana.

II. adḡ., still-born: *goḡjonom* honko *nasanre* kako topakoa.

III. trs., to bring forth a still-born child: *goḡjonomkiae*.

goḡjonom-q p. v., corresponding meaning: *ne* kuṛiate apisa honko *goḡjonomjana*.

goḡ-kucaq p. v. to die abandoned, without nursing: *eskarge* pordēse *alom* senoa; *jūtare* hasujanre setaleka *goḡkūeq*, okoe *duena-gelamea*? Do not go alone to a foreign country; if thou wert to fall sick, thou wouldst die abandoned, who would nurse thee?

goḡ-morha of men and animals, I. abs. n., utter leanness: *ne* uriḡ *gogmorha* lelta *kiria*ko gonow *raṭi* kako kulitana.

II. adj., very lean: *miḡ* *gogmorha* urile *kiria*kaiḡa. Also used as adj., noun: *ne* *gogmorkare* ci *aminan* gonowpe omakada?

III. trs. caus., to cause to become very lean: *honko* caratepe *gogmorka-jedkoo*, you reduce your children to extreme leanness by not giving them enough to eat.

IV. intrs., in the df. prst., to become very lean: *uriko* *renḡḡteko* *gogmorkalana*, *busḡ* banoa.

goḡpleka

gogmorha-n rfx. v., to cause one's own utter leanness: *bagatiako* *kaṭaḡteko* *gogmorkana*, the devotees of the *hakanporoḡ* render themselves very lean by fasting.

gogmorha-q p. v., (1) to become very lean: *sūltec* *gogmorkapana*. (2) as used by children, or in jest, to die: *ale* *tolaren* *jomburi* seta *gogmorkojana*.

goḡ-moroḡ syn. of *goḡgoso*.

goen I. adj., of grain crops, tall and bending to one side, in entrd. to *kūṛiāmūṛiḡ*, tall and bending to all sides: *goen* *babakole* *irtana*.

II. trs. caus., to bend and stretch a grain crop to one side: *nimirḡ* *hoḡo* *ne* *babae* *goenkeḡa*.

III. intrs., of tall grain crops, to lie bent to one side: *aleḡ* *baba* *goen-tana*.

goen-q p. v, to get, or lie, bent all to one side.

goenḡ-moesḡ Nāg. (Sad.) syn. of *gondolgōl*.

goen-giri intensive of *goen*, not used as adj.

goḡpleka, *goḡpleka* adv., so as to be in danger of dying, so as to be likely to die: *goḡplekaiṇ* *hasulena*; *goḡplekac* *tainjana*, he feigned to be sick unto death.

goḡplekan, *goḡplekan* adj., (1) with *kasu*, a deadly sickness. (2) with *maḡra*, *bisi*, a deadly poison. (3) dangerously ill, likely to die. This adj., like all those formed with the aff. n, drops it before the copula, or another verbal termination: *goḡplekageḡe*, he is dangerously sick.

goeqleka-q, gojpleka-q p. v., to become sick unto death : holado bēsng-gee taikena, tisiādoe *gojplekajana*.

goeq-mundi, goeq-sêrâ, gojq-mundî, gojq-sêrâ I. adj., with *kami, kaji, uru, bicār*, a dangerous work or occupation ; the intention or proposition to do such a work : *naminatā grāra pereakanreo amdo paromabum menjada : nekan gojqsêrâ kaji alom uruāea*, when the river is in such a flood, thou proposest that we should ford it all the same ; do not utter such suicidal suggestions ; *paltankami enado gojqsêrâ kami*, the soldier's is a dangerous life. Also used as adj. noun : *kula māc moneakada, nīo gojqsêrāc namtana*, he has decided to go on a tiger hunt, he foolishly courts danger.

goeqmundi-n, etc., rfx. v., to court danger, to expose one's life : *kacim leltana ? grāra aminutā pereakana*, amdom *gojqsêrāntana*, dost thou not see how full the river is ? Dost thou want to get drowned ? *N.B.*—In the same meaning, *sêrâ* (but not *mundî*) may be used intrsly. with *goeq, goeqqe, gojq, gojqqe* : amdo *gojqgem sêrâjada*.

goeq- sêrâ, gojq-sêrâ syn. of *goeq-mundî*, but moreover used as sbst. meaning the decision taken by Singbonga that smb.'s life is at an end : *gojqsêrāge taikena, onamente ranu kâ tōjana*, it was decreed that he should die, that is why the medicines remained without effect.

goëpā (Sad. *koepā* ; Or. *khopā*)¹⁰ syn. of *duipa*, but as adv. it may also be applied to men who, wearing

a coat, have on their loins only a *botoq* hidden under their coat, so that their appearance recalls to mind that of a bird with plucked tail : *hoqeko sonqte botoq tepacabaakaanre, goëpā-geko leloa*.

goëpā-n rfx. v., to dress oneself as described : *enkage alom goëpāna, jāgeko landaea*, do not dress like a bare-tailed bird, people will laugh. 2^o of men's hair, I. adj., with *bq, koro*, a head, a man, cropped at the back and sides (so as to leave a cap of hair on top. Also used as adj. noun : *okotāren goëpā nīdo ?*

II. trs., to cut smb.'s hair in this way : *goëpākiako ; bqko goëpākia ; iniā bqko goëpākeda*.

goëpā-n rfx. v., to let one's hair be thus cropped : *bqo goëpānjana*.

goëpā-gq p. v., to get one's hair cut as described : *alokae goëpāgq* (or *iniā bq aloka goëpāgq*), soben mulire laṭabipe.

III. adv., with the afxs. *ange, ge, leka*, also *goëpāgoëpā* with or without the afxs. *ange, ge, tan, tange*, modifying *laṭaḥ* : *goëpāgekiā lapataḥjana*.

goq-peca Nag. syn. of *peca, kokor-peca* Nag. *kokor* Has. sbst., the spotted Owlet, *Athene brama*. Its call is either *pēc* or *goq*. *Burupeca* Nag. *ruruṭākokor* Has. is the Jungle Owlet, *Glaucidium radiatum*, and *dirināpeca* Nag. *dirinākokor* Has. is the Scops Owl, *Scops giu*.

goq sêrâ, gogoe sêrâ sbst., the intention of giving a beating, as manifested by some outward sign : *aiā gogoe sêrāko uruṭajādeikiā*

nirjana, the two who manifested intentions to beat me, have fled.

***goḡ-siḡ** Has. syn. of *goḡbura*, *goḡbura* Nag. I adj., with *ote*, land which belonged to an extinct family, i.e., to people who died without male issue or male near relatives: *buiṇaripaṭire raitikoḡ goḡsiḡ ote dikuko auṇa, māṛkipaṭi-redo raitikoḡ goḡsiḡ ote kūṇkaṭi hoṛoko auṇa; mundakūṭren hoṛoḡ goḡsiḡ buiṇari kūredo kūṇkaṭi ote mundakūṭrenko auṇa, pāṛakūṭren hoṛoḡdo pāṛakūṭrenko*, in the bhui-nari district the landlords take possession of the lands belonging to raiyat families which have died out, but in the mankipatti district such lands revert to the khuntkat-tidars of the village. Bhui-nari or khuntkatti lands belonging to an extinct mundakhunt family are divided among the other mudakhunt families of the village, those belonging to an extinct pahankhunt family go to the other pahankhunt families.

II. *trs.*, to cause people to die without male issue: *māṛa rōgo isui goḡsiḡkedkko*, last year's epidemic has caused many people to die without male issue.

goḡsid-q p. v., (1) to die without male issue: *cikan dukuteko goḡsiḡ-jana?* (2) of land, to become *goḡsiḡ ote*: *ne ote goḡsidakana nādo, okoe jomea?*

goḡsi-n-iḡ vrb. n., death without male issue: *ne oṛṛe goḡsiniḡko eṭṭakanleka ṭōṛṭana: aminarḡko taikenre bar hoṛogeḡia sareakana,*

it looks as if, in this house, death without male issue has already begun: they were so numerous, and now only two are left.

To die without male issue and without near male agnates who may inherit the property and insure the survival and continuance of the family, is the worst that can befall a Munda. It means that he, and his forefathers as well, will be deprived of ancestor worship. His and their shades will have to roam about in want of shelter and food; for them no inner room of their descendants' homes in which to dwell, no sacrifices and libations of which to partake. And this for ever and ever.

Daughters are of no use to avert this calamity. Their destiny is to get married and thus lose their clan and be made one with a family and clan worshipping its own ancestors. As the Mundari proverb says, sons are precious, but daughters have no worth. This, by the way, explains why daughters, even when brotherless and without near male agnates, are not capable of inheriting. There is but one remedy and that is to take a son-in-law as *gorjōṛeāḡ* and thus adopt and incorporate him in the sonless family and in its clan, so that he may inherit the property, propagate the old family stock and insure the worship of the ancestors of his adoption.

gogo (Sad.) used by little children, I. *abst.*, syn. of *sadom*, horse.

II. *trs.*, to put a child astride on

smth. : ne hon sademre *gogotape*.
gogo-n rfr. v., to take a ride, to sit
 astride on the knee, the shoulder,
 a piece of wood, etc. : aiñā taranre
gogonme ; aiñā bulure *gogonme*.
gogo-2 p. v., to be put astride on
 smth. : sademree *gogopka*.

gogo syn. of *der*, *deye*.

gogō var. of *gō*, indet. ts. of *gō*,
 denoting a habit : *gogō* kainā, I do
 not want to carry loads.

gogōxi noun of agency, a coolie
 in the habit of carrying loads :
gogōko sūriko tabān.

gō-gō frequentative of *gō* : *gogote*
 tarane potājana, by frequently
 carrying loads with a pole he has
 grazed off the skin on his shoulder.

gogōx var. of *gōx*, indet. ts. of
gōx, denoting a habit : *gogōxae*
 mente inītare kako dasina, nobody
 takes service with him because he
 beats people. It is often used as
 participial adj. : *gogōx* hoŋo, a man
 in the habit of beating people ;
gogōx ranu, a deadly poison.

gogōxi noun of agency, syn. of
gogōx hoŋo.

gogōex noun of agency, syn. of
gogōx ranu.

gogōx sēfā var. of *gōx* sēfā.

gō-gonota Has. syn. of *bala* Nag.

gō-hasa abst., earth that has been
 carried with poles : *gōhasate* teara-
 kan bandado purasa logologogōŋa boro
 taīna, when an embankment has
 been made of carried earth, there is
 often fear of its crumbling under the
 action of the water.

gohom Nag. *gūm* Has. var. of
gehom Nag.

gohom helota Nag. syn. of *gōmlaŋ*
 Has. sbst., wheat cake, wheat bread.

gehonda, *gohonda* Nag. (Gr. Sad.
gohondā, crowd) syn. of *gadāl*.

gehōŋ-gohōŋ Nag. syn. of
gāŋāŋgōŋéé Has.

gō-hundi trs., to carry and put
 together in a heap.

goja (Sad.) I. sbst., a pointed
 piece of wood : *gojare* nirtanŋe
 bokanjana, he ran his stomach
 against a pointed piece of wood.

II. adj., with *puru*, *soŋa*, *ŋandz*,
bō, *moca*, etc., pointed : *goja* puru
 namkere maraŋge kakūlao, there
 is much shouting when people
 drink rice-beer, ltly., when they
 get pointed leaf cups (used for
 drinking beer). N. B. *Goja sakam*
 is the same leaf cup with beer in
 it, in entrd. to *exga sakam*, a leaf
 plate with cooked rice on it.

III. trs., to make into a point : ne
soŋa gojame dundīd urmente, cut
 this stick to a point, for digg-
 ing wild turmeric side-tubers.

goja-2 p. v., to be made into
 a point : *soŋa gojaakana*. (?) to be
 armed with a sting : *hurumsukuko*
landireko gojaakana.

golen, *goji*, *gojō* vars. of *goen*,
goxi, *goex*.

gojo-gojo Cfr. *gojō*, I. adj., with
burn, *baŋgala*, a pointed peak,
 a pointed tower. Also used as adj.
 nonn : *gojogojō* handirijana, the
 pointed tower has fallen in ; *goja-*
gojorele dekena, we climbed a point-
 ed peak.

II. trs., to build a tower into
 a point : *Banoira Angreji girjako*

gojq-gopoq

gojogojoakada.

gojogojo-q p. v., to be made into a point, to be pointed: Ranciburu hurialeka *gojogojodkana*, Baranda-burudo sanginate dugudugu leloa.

III. adv., with or without the affxs. *ange, ge, tan, lunge*, modifying *bai, lelq*: *banjala goiogojoangeko baiakada.*

gojq-gopoq var. of *goqgopoq*.

gojola syn. of *gojabq*, a person with a pointed head.

gojoleka, gojq-mundi vars. of *goepleka, goeqmundi*.

gojora Has. (Sad. *gajna*) syn. of *guḍḍa, guḍḍa, gūḍḍa* Nag. I. sbst., a heavy stick pointed at one end. It is used in baling rice: *gojoraṭe* baria kami calaotana, baba kacaḍ aḍ poṭom dal, the point is used to poke into the bale, and the body to beat it on the outside, both actions being intended to settle the grain more compactly.

II. trs., to make into such a stick: *ne barkaḍ gojoraṭeme.*

gojora-q p. v., to be made into such a stick.

gojq sora var. of *goeq sora*.

gokhula-janum, gakhula-janum Nag. syn. of *bakula*.

**go-koṭora* trs., of a man or men, to meet the augury observers, carrying a certain thing. To meet a human corpse being carried, to start to "see the girl" on a day on which a death has occurred in one's own village, or to reach the girl's village when smb. that day has died there, are very favourable omens: *gotakaniko goṭoraṭedle,*

golaṭa

gōl var. of *ghol*.

gōl (Sk. Sad.) syn. of *gurugurm*.

gola, (II. Sad. *golā*, granary, store-room) I. sbst., also *golaṭa*, a shop.

II. intrs., to establish a shop: *ne mandāri cimintae golaakada?*

gola-q p. v., imprsl., of a shop, to be established: *Rancire pura ṭaṭeḍre golaakana.*

gola-bān syn. of *bangola*, I. sbst., a maroon or cracker exploding with a single loud report.

II. intrs., to explode a maroon: *ciminsape golabānḷa?*

golabān-q p. v., imprsl., of a maroon, to be exploded: *apisa golabānlena.*

golainci-bā, golainci-daru Nag. (P. *gul-ācin*; Or. *gulaici*) sbst., *Plumeria acutifolia*, Poir.; Apocynaceae,—a small tree with large white, scented flowers. Some people cook and eat these. The milky juice of the tree is used medicinally, 3-4 drops sufficing for a purge. A larger quantity is poisonous. This is one of the sacred trees of the Hindus.

gola-mage sbst., the second half of *magacandḡ* (after the full moon).

golainci-bā golainci-dara Has. var. of *golainci-bā*.

golaṭa (Sad.) syn. of *gamaṭa*, but used only of bullocks and buffaloes, I. sbst., the fact of being tickled with the nails: *ne uri golaṭa kae sukua.*

II. trs., to tickle with the nails; to scrape lightly with the nails: *honko koṭako yolanjāia.* Note the

gola-saŋa

saying: am jetae kako *golaŋjaŋma*, hapeakanme, be silent, nobody speaks to thee.

golaŋ-ŋ p. v., to be thus tickled or scraped: ne uri *golaŋŋka* tikiko oco-mento, let this bullock be scraped! Lightly with the nails to remove its ticks; ne uri kae *golaŋoa*, this bullock cannot bear to be tickled.

go-n-olaŋ vrb. n., the amount of thus tickling: *gonolaŋko* golanakja, ne uri burumuderjana, they tickled this bullock so much that it laid itself down.

gola-saŋa Has. syn. of *kundi-saŋa* Has. *oborsaŋa* Nag. sbst., Ipomoea Batatas, Lamk.; Convolvulaceae,—the Sweet Potato, a creeper extensively planted on parallel ridges by cuttings made at the beginning of the rains. It is for the Mundas, the edible tuber *par. excellence* and therefore generally called simply *saŋa*.

**golaŋ*, *golaŋ-gopora* Has. *golât*, *golât-gopora* (long â) Nag. (Or. *golât*, cross-marriage). I. sbst., a marriage agreement by which a boy and girl of one family marry a girl and boy of another family, no marriage price being paid: hontekupi *golaŋigoporaŋee* omkja, he gave his daughter in exchange for his daughter-in-law; *golaŋigopora* purasa kâ hobaoa, cases of this contract are rare.

II. trs., of two families to give a daughter in marriage in exchange for the other's daughter: oko oŋâete kuri aukja, en oŋarege misite gonjana oŋ gonora kako opomjana; ente baria

gole

kuŋihonkiako golaŋigoporaŋkeŋ kiŋ, mento kajioa, his sister was married in the same house from where he took his wife and no marriage price was paid on either side; when this happens they say that they have given the two girls in *golaŋigopora* marriage.

golaŋi-n rrlv. v., of two girls, to marry each other's brother without marriage price: *golaŋigoporaŋben*.

golaŋi-ŋ p. v., of two girls, to be given in marriage in exchange for each other: *kuŋihonki* *golaŋigoporaŋoa* ne kalom.

golaŋ var. of *gholaŋ*.

gôlbhaŋa (Sal.) syn. of *bilaiti*, sbst., the Tomato.

gole I. sbst., whistling (of a man, a chameleon, a wild dog, a kingcrow, a domesticated myna): *goleiŋ* aŋumla.

II. adj., with *sari*, same meaning.

III. intrs., to whistle: *ŋetenaŋakonekageko* balckoa: bale sabakadi *goleia*, ente *ŋetenaŋa* japidea, en diplige *ŋetenaŋa* hoŋore bale pucukedci kadsakene racaea, this is the way they ensnare bloodsuckers: the one who holds the stick bearing a snare at its end, whistles to a bloodsucker and the latter shuts its eyes; at that moment he puts the noose around its neck and pulls with a jerk.

go-p-ole repr. v., to call and answer each other by whistling: *gopoletan-akiŋ*.

gole-ŋ p. v., imprsl., of whistling, to take place hantare apisa *golelena*, okoe menja?

go-n-gole vrb. n., (1) the loudness of whistling: *gonolee* *golekeda*, *goṭa ṭolaren* *hoṛoko aiumkeda*. (2) the act of whistling: *iniṇa gonole puranq* *sangināte aūmoa*, his whistling can be heard from pretty far.

N.B. As a poetical term *gole* or *golegole* is applied to the call of certain birds, as the king-fisher: *garakikir golegole*.

gōlmāl, **gōlmāl**, **gūlmāl** (H. *ghol-mal*, a mixing up, a mēlē; Sad.) partly syn. of *higiridigiri*, I. sbst., (1) a mistake: *iniṇa kajire purā gōlmāl taikena*. (2) disorder: *gūlmāl hoba-jana*, enamente soben *cij kã soabq-tana*, things have been put in without order, that is why all cannot be fitted in. (3) confusion of mind: *monre gōlmāl menagea*, enamente *hisah kao taṅkadariatana*. (4) contention, quarrel, row: *ju, inkuṇ gōlmāl hapetam*, go and stop their quarrel. (5) disturbance, riot: *bagōunkoṇ gōlmāl sarkār kesedkeda*. (6) disorder of the stomach (indigestion, constipation, diarrhoea): *lāyre gōlmāl menṇa*, enamente *biṇge jomita borojada*. (7) dispute about possession: *no oterṇ gōlmāl auri pariaḍoa*. (8) molestation, oppression, tyranny: *ne disumre rajakoṇ gōlmāl Aagrejiko kesedkeda*.

II. adj., (1) with *hoṛo*, an oppressor, a rioter: *dikuko gōlmāl hoṛo-koge*, landlords are oppressors; *gōlmāl hoṛoko sarkār saḥkedkōa*, Government has arrested the rioters. (2) with *disum*, a country disturbed by tyranny or rioting: *gōlmāl disumte palṭanko kuljana*, soldiers

have been sent to deal with the riot. (3) with *lāṅ*, a stomach in any way upset: *gōlmāl lāyre peṭṭa kanṭaraṇ* *jomlṇa ade gōlmālorqjana*.

III. trs., (1) to make a mistake: *kajii gōlmālkedā* enamente *iniṇa goḍ kã taṅkajana*. (2) to put things disorderly: *dōtanre ne kitahkopo gōlmālakada*. (3) to confuse smb.'s mind: *taṅkaga kajijade taikena*, *okilkṇ jirateko gōlmālkiṇa*. (4) to cause a quarrel between people: *bugileka jagartanle taikena*, *inṇee gōlmālkedḍlea*. (5) to disturb a country with riots: *disumko gōlmāl-akada*. (6) to upset one's, or smb.'s stomach: *eilekate lāym gōlmālkedḍa?* (7) to contend about the possession of smth.: *ne oteko gōlmāljada*. (8) to oppress, tyrannize: *diku landphandte hatui gōlmāljada*.

IV. intrs., (1) to make a mistake: *kajiree gōlmālkedā*. (2) to put things disorderly: *dōrepe gōlmāl-keda*. (3) to have one's mind in a state of confusion: *haṭikuṭi kaji aiumkedḍei ainiṇa mon gōlmāltana*. (4) to quarrel: *ili nūkedḍei eṇageko gōlmāl-keda*. (5) of a country, to be disturbed by riots: *disum gōlmāltana*. (6) of the stomach, to be upset: *ainiṇa lāy gōlmāltana*. (7) imprsl., with inserted prsl. prn., to feel confusion of mind, to have one's stomach upset: *mon gōlmāljiṇiṇa*; *lāy gōlmāljiṇiṇa*. *gōlmāl-en* rflx. v., (1) to quarrel: *ne hoṛoko ili nūkedḍei janaḍ nekageko gōlmālena*. (2) to let oneself get confused in mind: *haṭikuṭi kaji aiumkedḍte mon alom gōlmālena*.

(3) to upset one's stomach : oilekan jomte lāim *golmālenjana*? (4) to riot : bhagōanko orqdo kako *golmāl-ena*.

golmāl-p p. v., meanings corresponding to the trs.

golmāl-kaji sbst., (1) a disputed or disturbed state of affairs, a riot, oppression, tyranny : ne otere *golmālkaji* menā; rajako parialeka ne disumre nādo *golmālkaji* kā hobaqtana, there is no more in this country such oppression as there was under the rule of the rajahs. (2) the news or rumour of a contention for possession, a disturbance, a tyrannical proceeding : ne oterā *golmālkaji* aīumqtana, it is said that the ownership of this field is going to be contested ; *golmālkaji* aīumte raītiparjako hatudisumko nirbagekeda, when the subjects heard of the tyrannical proceedings of the rajah they fled the country.

golmaric (H. *golmurich* ; Sad.) sbst., Piper nigrum, Linn. ; Piperaceae,—the Black-Pepper climber, not cultivated by the Mundas.

gōm Has. var. of *gehōm*.

goma-sāg (Sad. *gumla sāg*) sbst., *Leucas aspera*, Spreng. ; Labiatae,—an annual herb, 6-10" high, used as a potherb but generally mixed with others on account of its bitterness. It is distinguished from *gomanakī* by its narrower, linear leaves and its longer calyx teeth ; its flowers are white and in axillary whorls.

goma-nakī (Sad. *lita-gumha*) syn. of *bananakī*.

gom-gom Nag. (Sad. *gomgomo*,

sulky) var. of *komkom*.

gomkain Nag. (Sad.) *gomke* Has. sbst., the mistress of the house.

gomke (Sad.) I.° sbst., (1) the master (in Has. also the mistress) of the house : orāren *gomke* banagaia, Rancitia. (2) husband (in contexts referring to a woman) : aīnā *gomke* pītijana tisiā. (3) Lord (when applied to God), sir, gentleman, Mister, when applied to men : sirma orq otedisumre miadgo *Gomke* menāia, there is only one Lord in heaven and on earth ; Sarwadare bariā *gomkekiā* menākiāa, there are two gentlemen (missionaries) living at Sarwada ; miad *gomke* haturee holoakana, a gentleman has come and entered the village ; *gomke* banagalare banagaia, the gentleman is not at home ; bolomo, *gomke*, dā hijatana, enter, sir, rain is coming. When used with a proper noun or with a noun of rank or office, *gomke* stands, behind, in apposition : Por-mesor *Gomke*, the Lord God ; Jisu Krist *Gomke*, the Lord Jesus Christ ; Braun *gomke*, Mr. Brown ; komishner *gomke*, the Commissioner ; padri *gomke*, the Missionary. Nevertheless they say : abua *Gomke* Jisu Krist.

II. trs., (1) to put smb. in charge : Sarwadare Horny *gomkeko gomke-akia*, Fr. Horny has been put in charge of the Sarwada Mission station. (2) to recognize smb. as chief of the village : Sarwada hature Pasānako *gomkeakgia*. (3) to follow smb.'s lead : ne kajire amgele *gomkemea*.

gompapa

III. intrs., with ind. o., to address smb. as 'sir': ne gomke cinamente kam *gomkeata*? Why dost thou not say 'sir' to this gentleman? *gomke-n* rflx. v.,* (1) to act as leader or master of others: alope epara- ipirina, miđ hořoge *gomkenpe*, do not throw the work on each other, let one of you act as leader or master and distribute the tasks. (2) to act independently, as if one were one's own master: ařegeeo *gomkentana* (3) syn. of *padrigomken*, to let oneself be ordained a priest: Mundako cimin hořoko *gomkenjana*? *go-p-omke* repr. v., to address each other as 'sir': sumdiare ořo argaę-reko *gopomkea*, parents whose children have intermarried call each other 'sir', others do the same only in jest. *gomke-q* p. v., (1) to be constituted as the master: aęge nādoe *gomkeakana*. (2) to be recognized as head of the village or family: hatnroe *gomkeakana*, ořaře *gomkeakana*. (3) to be followed as leader: ne kamire Sau *gomkeakana*; hature aęgeeo *gomkeoa*, the other villagers always follow his lead. (4) to become a priest: Mundako turui hořoko *gomkeakana*.

gompapa (Sad. *gompack*) trs., to push aside with each hand (or foot) alternately; baba alom tegaea, *gompapakeate* paromenme, do not trample down the paddy plants, pass through them pushing them aside to right and left; Rancira talaöre đoragado begar đarate đa *gompapai-đijađteko* calađjada, on the Ranchi

gondo

lake they move boats without a pole, by pushing the water aside to right and left, i.e., by rowing.

gompapa-q p. v., corresponding meaning: baba alom tegaea, *gompapacka*.

gompapa-paromen rflx. v., to make one's way through a crowd or vegetation by pushing aside to right and left: en hořoko talate *gompapa-paromenme*. When there is question of a crowd, *kopaparku* has the same meaning.

gondq Cfr. *condq*, trs. or intrs., (1) of dogs, jackals, rats and mice, to scratch the ground with the fore paws: ne api garuko *gondq*, kako undugarakada. (2) fig., syn. of *pagoro*, to dig out with a stick: honko saragako *gondqkeda*. (3) fig., to hoe or plough superficially: netare okoe *gondq'q*? entanetae *gondqbaraјada*, miado ločoa kao tearakada. *Gondq* occurs also fig. in the jingle *gāūgondq*.

gond-q p. v., corresponding meanings.

gonde I. sbst, nagging, fault-finding; slight scolding: inia *gonde* cimin dinia sātinageař? How much longer shall I bear with his nagging? i.e., I am not going to bear it longer.

II. adj., with *kaji*, same meaning: ne hořoa moca *gonde kaji* pereakana.

III. trs. or intrs., to nag; to be inclined to fault-finding or slight scolding: ili nūkeđei janađe *gondeina* ađ janađina aiumgodia, tisinadolina sapařujana, when he has drunk rice-beer, he always nags at me and I

gondoāl

always bear with it, but to-day it turned into a quarrel.

gō p-onde (1) repr. v., to nag at each other, to have a slight quarrel : *zloben gopondea*, buginako jagar-baraeben. (2) adj., with *hoṛo*, a man habitually nagging.

gonde-g p. v., meaning corresponding to the trs.

gō-n-onde vrb. n., (1) the amount of nagging : *gonondeko* gondekja, bar pīleka inkulḍ duhjāru raṭiī bagela, they nagged so much at him that for two weeks he refused even to sit down for a talk with them. (2) the act of nagging or its manner : inia *gononde tōrakana*, his way of nagging is very well known.

gondoāl, gondoāl, gondoāl (T. *kautu-ūl*, litly., seeing not) I. sbst., dimness of eyesight : *nīa medra gondoāl kā bugiqtana*.

II. adj., (1) with *buru*, a hill dimly outlined under a veil of mist or smoke : en *gondoāl burudo eikan buru* ? Also used as adj. noun : en *gondoāl japare hatu mena*. (2) with *med*, dim eyes : *gondoāl medte* (or *medkote*) kā lelbōsa.

III. trs., (1) to dim the outline of an object : soben buruko tisinae *gondoālakada*, a veil of mist or smoke has dimmed all the hills. (2) to render the eyes dim : jali inia mede *gondoālakula*, cataract has veiled his eyes ; eikan duku mede *gondoālea* (or *gondoālkoa*) ? What ailment causes dimness in the eyes ?

IV. intrs., (1) prsl., of the eyes, to see dimly : ganjae sihjōrla, med (or *medko*) *gondoāltana*. (2) imprsl.,

gondor-gondor

with inserted prsl. prn., to feel that one's eyes are dim : med *gondoāl-jāina*.

gondoāl-g p. v., meaning corresponding to the trs. : *koāsite soben buruko gondoālakana* : inia med (or *medko*) *gondoālakana*.

V. adv., with or without the afxs. *ange, ge, gge*, modifying *lel, lelq, aṭākur, koāsiq, sukuḷq, rikag* : *daruko gondoālge sukuḷ rakabakana* ; *gondoālgee lelea*. In its redoubled form this adv. has a diminutive meaning : rather dimly.

gondoraē (1) syn. of *gondoāl*. (2) syn. of *mīrimīriṭi, mīrmīr*, twilight, dusk : *gondoraēgea, ṭaṇkage kā lelea*, it is dusk, one cannot see clearly.

gondor-gondor Nag. (Sad.) syn. of *nogor, nogornogor* Has. I. sbst., grumbling : *gondorgondor aiumleḍci kā sukukeḍlea*. (2) caterwauling : *pusia gondorgondor aiumqtana*. The term is used in entrd. to *nurnur*, to growl, of dogs ; *rumbul*, to growl, of tigers ; *corcor*, the cry of protest of fowls ; *reḍreḍ*, the cry of protest of mynas ; *sipu*, the hissing of snakes.

II. adj., (1) with *hoṛo*, a grumbler : *nī janaōre nekan gondorgondor hoṛo*. Also used as adj. noun : *nekan gondorgondorko kaina sukuakoa*. (2) with *kaji*, grumbling : *nekan gondorgondor kaji eiulaō kae hokaēa*. (3) with *sari*, caterwauling.

III. trs., (1) to utter words grumbly : *kajiḡ gondorgondorkeda*. (2) to grumble at smb. : *miḍ ganṭalekaē gondorgondorkedlea*.

IV. intrs., (1) to grumble : *gondor-gondorjadako*. (2) to caterwaul ; pusiko kīsiakanreko *gondorgondoreca*. *gondorgondor-eṃ* rflx. v., same meanings : aminata alom *gondor-gondorena* ; en pusi enanātee *gondor-gondorentana*.

gondorgondor-ḡ p. v., (1) to grumble : ne hoṛe puragee *gondorgondortana*. (2) of words, to be uttered grumblingly : *kaji gondorgondortana*. (3) imprsl. of caterwauling, to be uttered : pusikoṃ opotoṃ teba-akana, moṇnidage *gondorgondorlena*, the rutting time of cats has come there was caterwauling the whole night.

V. adv., with or without the afxs. *ange*, *ge*, *tan*, *lange*, modifying *jagar*, *kaji*, *rikan*, *ra* : en hoṛo *gondorgondorangee jagarkeda* ; pusi *gondorgondortane raḷa*.

gondē I. sbst., (1) the act of pulling smb. by the leg : *gonḍeteko baṭikja*. (2) the carrying smb. off his legs by a flood : *gara pereakana ḍumbuḍo kairā ḍumbuḍo, mendo gonḍeiṇa borotana*.—*ḡarabinaḡ gonḍem borotana ei daṛa* ? The river is flooded, but I shall not be out of my depth. What I fear is to lose my footing.—Why ? Dost thou fear a river suake or the force of the current ?

II. trs., (1) to pull smb. by the leg : *gonḍejjaie*, baṭido aṛiḷ baṭiia. (2) to trip smb. by pulling his leg : *sukuri gonḍeiṇebu jatitaiā*, catch the swine by the legs and throw it, we are going to castrate it. (3) of a flood, to lift smb. off his legs : *gara*

paromtaure da gonḍekja ade ḍumbuḷkja

go-p-onde repr. v., (1) to pull each other by the leg, to trip each other : *gopondetarakia*, jete aṛikia baṭioa.

gonde-ḡ p. v., meaning corresponding to the trs. : *sukuriko eṭasare-do kake sahituaa*, enamenteko *gonḍea* ; pereakan *ḡarare gonḍejana*.

go-n-onde vrb. n., (1) the extent of pulling by the leg : *gononḍeiṇa gonḍekja kaḥmtee ḡiribagellena*, I pulled his leg with such force that all at once he went down with a thud. (2) the act of pulling smb. by the leg ; the carrying smb. off his legs by a flood : *daṛa gononḍe borogea*.

gōṇḍo var. of *gōṇḍē*.

Gōṇḍo I. sbst., name of an aboriginal tribe, groups of which, known for their filthy clothing, are often met in Chota Nagpur, tramping and living on alms and petty thefts. They are not allowed to roam freely, but must go from police station to police station, and so are kept more or less under control. The Mundas regard them as Hindus, but they are probably groups of the large tribe of Gonds settled in the Central Provinces.

II. adj., (1) of cloths, dirty : *gōṇḍo liḡako soben tikiḡka*. (2) of people, wearing dirty clothes : *gōṇḍogeam*.

III. trs., to soil a cloth : *liḡam gōṇḍokeda*, tikilecaia.

gōṇḍo-n rflx. v., to soil one's

clothes : puragem *gōṇḍonjana*,
lija kam tikijomtana.

gonḍo-o p. v., of a cloth, to get
soiled : tam lija *gōṇḍonkana*.

Gōṇḍōāte saḥ *gonḍo* adverbial
phrase modifying *rika*, *lai*, *tear*,
rikan, *rikaḡ*, etc., and meaning :
in a way more filthy than a Gōnd.

gonḍo-gonḍo, *gōrō gōrō* (Sav.
gōrmoir ; Or. *goh uḍa*) I. sb.t., a
crowd on the move : ama hono en
gonḍogonḍore menja.

II. adj, moving in a crowd : *gonḍo-
gonḍo* honko okosatekojana ? Also
used as adj. noun : inku okoren
gonḍogonḍoko ?

III. trs. caus., to lead people in a
crowd : neren honko okoz *gonḍo-
gonḍokedlea* ?

IV. intrs., with the affix *iḷi*, to go
about in a crowd : kosateko *gonḍo-
gonḍoidikeda* ?

gonḍogonḍo-a rflx. v., same meaning :
kosateko *gonḍogonḍonjana* ?

gonḍogonḍo-o p. v., to be led in a
crowd : Matagrakora hijujanre ne
tolaren honko *gonḍogonḍo-a*.

V. adv., with or without the affs.
ange, *ge*, *tan*, *tange*, modifying *sen*.

gonḍolḡōl, **gonḍomōl**, **gonḍomōṇḍa**
II. as. **goeṇḍ-mceṇḍ** Nag. I. sb.t.,
time passed in idleness (not owing
to sickness) : *porolḡonḍemōl*te baba
hale indarijma, owing to the holi-
day we could not reap the paddy ;
kupulḡa *gonḍolḡōl*, the time was-
ted on visits ; *iliraḡ gonḍolḡōl*, the
time wasted over a drinking bout.

II. trs. caus., of a useless occupation,
to keep snb. from work : baia
gonḍemōkedlea.

gonḍolḡōl-en rflx. v., to busy oneself
with snth. that is not work : *porolḡ-
le gonḍomōljenjana*, enamente nea
kā kamijana.

gonḍolḡōl-o p. v., to be kept from
work : *gapasetado iliri bu gonḍomōloa*,
*tisharege bulnatamakuko kiriaana-
garatam*, to-morrow morning we
shall be busy drinking beer, buy
to-day all the little things we shall
be in need of.

III. adv., with or without the affs.
ange, *ge*, *tan*, *tange*, modifying
rikaḡ : *kupulḡe gonḍomōlanḡee*
rikaḡana.

gonḍom gonḍom gonḍom
okōrō gonḍom (twice), imitative
description of one of the rhythms
of the *nagera* drum during a *jadur*
dance.

gonje (3ad) I. sbst., (1) crooked-
ness, wryness : *ariḡa gonje* bairūḡa-
tape, straighten the curve of the
ridge ; *hasutan hoḡokoz mūḡa*
gonje lekere kae ṭekaḍoa mente
mundia, when the nose of a patient
becomes awry, it is clear that he
will not get cured. (2) slant, ob-
liquity : *paḡiraḡ gonje* juguturūḡa-
epe, *kāredo handḡia*, rebuild that
part of the wall which is out of the
plumbline, otherwise it will fall
down ; *arḡatakorḡa gonje* udursō-
jtape, shove the rafters so that
they be parallel. (3), syn. of *saḥ*,
laterality : *ne kuḡi gonjerēe* supidea,
this woman puts her chignon on
the side of the head.

II. adj., (1) curved, crooked, wry,
deviating sideways : *gonje aḡi*, *gonje*
kanḡara, *gonje* betagara, a crooked

ridge, jack fruit, brinjal; *gonje* mû, *moca*, *caḏlom*, a nose, mouth, tail, drawn sideways, (2) slanting, oblique, not vertical, not horizontal, not parallel: *gonje* *paeri*; *gonje* *aṛkaṭa*. (3) with *sérâ*, *kaji*, crooked, perverse intention or talk.

III. trs., to make smth. crooked, to deviate smth. from its natural line: *aṛim* *gonjekeda*; *kîste* *moeae* *gonjejada*, in his anger he pushes his lips to one side; *tite* *mûi* *gonjejada*. (2) to put smth. in a slanting or oblique position; *caṭum* *gonjekada*; *paeripe* *gonjejada*; *ti* *alom* *gonjea*, *anjiliakada* *giriŋoa*, do not hold thy joined palms slantingly, what thou holdest on them will fall off; *kaṭako* *gonjeepe*, stand with your feet at right angles; *aṛkaṭa*-*kope* *gonjekeda*, you have put the rafters so that they are not parallel with each other, or not perpendicular to the eaves. (3) fig., to talk crookedly, perversely: *kajii* *gonjekeda*.

gonje-n iŋx. v., (1) to twist the body, bend it or lean it sideways; to twist the lips or nose: *sôjege* *tiŋ*-*guakanmo*, *alom* *gonjena*; *moca* *alom* *gonjena*; *tite* *mû* *alom* *gonjena*. (2) to leave the straight road: *sôjege* *senŋpe*, *alope* *gonjena*. (3) to talk crookedly, perversely: *kajii* *gonjenjana*.

gonje-g p. v., meanings corresponding to the trs.: *ne* *aṛido* *gonjeakana*; *mûi* *gonjeakana*; *Samu* *hoṭŋe* *gonje-tana*, *Samu* gets a wry neck; *caṭu* *gonjeakana*; *paeri* *gonjeakana*; *ama* *ti* *gonjeakana*, *anjiliakada* *giriŋtana*;

taramara *simko* *caḏlomko* *gonjeakana*, some fowls have a wry tail: *aṛkaṭa* *gonjeakana*; *tisiŋ* *pancâitre* *kaji* *purage* *gonjejana*, many things have been said to prevent to-day's panchayat from reaching a decision.

go-u-onje vrb. n., (1) the extent of crookedness, deviation, etc.; *no* *paeriri* *gonnejeko* *gonjekeda*, *oṛo* *miḏ* *daṭako* *taṭal-redo* *bandiriŋgea*, they have built this wall leaning over so much that one more layer of mud will bring it down. (2) the thing made crooked, etc.: *nea* *okoča* *gononje*? Who has made this crooked?

IV. adv., (1) with the afxs. *ange*, *ge*, crookedly, awry, slantingly, obliquely, perversely: *aṛkaṭako* *gonjeangepe* *lagaokeda*; *gonjeg* *e* *sérâra*, he has a perverse intention; *gonjeeko* *sérâkja*, they spoiled his good intention; *gonjeece* *jaŋarkeda*, he spoke crookedly. (2) with the afx. *te*, in an oblique direction: *gonjetee* *senojana*.

gonje-gonje jingle of *gonje*, same meaning. As adv. it may take the afxs. *ange*, *ge*, *tan*, *tange*.

gonje-moca sbst., a wry-mouthed person.

gonje-monje jingle of *gonje*, same meaning. As adv. it may take the afxs. *ange*, *ge*, *tan*, *tange*.

gonoŋ I. sbst., (1) the price asked or paid for a bride: *kurihona* *gonoŋ* *gɔgonoŋareko* *auia*, they receive the marriage price of a girl on the day of betrothal. (2) the cost, value, price of smth: *enara* *gonoŋado*? What is the price? (3)

efficacy : amā kajire gonoṛa banoa, it is useless to speak as thou dost ; pīt senkenṛa gonoṛa kairā namkeda, I went uselessly to the market (I sold nothing, bought nothing).

* N.B.—In form the word *gonoṛa* is the vrb. n. of *goṛa*, to give in marriage. It is possible that originally *goṛa* meant to barter, its vrb. n. being used to denote the result of the barter, i.e., the thing received in barter, the value received. In this case the word *goṛa* would have been restricted afterwards to the barter *par excellence*, the barter of one's daughter, whilst for ordinary barter the words *keja* Has. (Sad. *kheja*) and *punia* Nag. were adopted. The introduction of money amongst the Mundas is comparatively recent and even nowadays barter exists to some extent, especially in out-of-the-way places. Giving one's daughter in marriage is more of a barter than of a sale. The usual price in Nag. is 3 bullocks and no money. In Has. it is 2 bullocks and 5 Rs. It is only of late that some Christians have started paying the whole marriage price in cash. Nevertheless it must be remembered that marriage, and most likely the barter of the girl, existed already when the Mundas lived solely on the chase and the products of the jungle, and thus were not in need of acquiring anything by barter. It is not probable that, even at that time, they would give away their daughters without any compensation. Therefore the original mean-

ing of the word *gonoṛa* must have been 'the things received for the barter of one's daughter', and the other meanings in which it is now used must be derived ones.

II. trs, (1) with *kupī* as d. o., to ask or pay so or so much as marriage price : en kurihon ciminuako gonoṛakia ? (2) to fix or state the price of smth. : ne baba paṣlare ciminape gonoṛatada ? What is the price per measure you ask for this paddy ? ne mrom ciminaraem gonoṛia ? What price dost thou ask for this goat ? enkanā kairā gonoṛea, upaṣtege idikem, I do not want any price for such things, take it gratis. (3) to prize, to value, to like much smth. : susun kairā gonoṛea, jatra kairā gonoṛea, I am not very keen on dances, on visiting the fairs. (4) to heed, to put value on, what is said : amā kajī setabū pāṇṭi kairā gonoṛiada, I heed more the barking of a dog than what thou sayest ; en hoṛodoe ḍonḍogea, okoe gonoṛia ? He is an ignoramus, who heeds what he says ?

gonoṛa-en rfx v., (1) to ask so or so much as pay or wages : daṣiia dōma, ciminaraem gonoṛena ? apesare gogoko ciminuako gonoṛena ? What pay do carriers ask in your place ? (2) to ask so or so much as price for the bundle or single object one is actually carrying (not for such things as are sold according to rate) : ciminuaraem gonoṛena ? sām ciminuaraem gonoṛena ?

go-p-onoꝛ repr. v., to discuss the price of smth., to try and agree about the price: *ne urirꝛ goponoꝛ-ben*, mar.

gonoꝛ-p p. v., (1) to cost so or so much: *tisinagapa keꝛako kentoꝛgeko gonoꝛolana*, *apihisi taka babe*. (2) to fetch a good price: *oko kako gonoꝛakana* *tisinagapa*, *lac* sells cheap just now. (3) to be of account, to be heeded, to carry weight: *añia kaji miado ka gonoꝛoa*, it is useless for me to say anything; *gomkeꝛ kaji kbũh gonoꝛoa*, the master's words carry great weight. (4) to ask or look for smth. in vain: *pũtia senjana*, *kainꝛ gonoꝛjana*, I went uselessly to the market, I did not sell or buy what I wanted; *soben-tareꝛa dāꝛabarakeda*, *kainꝛ gonoꝛjana*, I looked for it everywhere, but could not find it; *gomke apimæ bintijana enreo kale gonoꝛjana*, the gentleman enreo was entreated for it during three days, even so we did not get it.

*Note the proverb: *korahon gonoꝛakana*, *kupihon kac gonoꝛakana*, a son is valuable, a daughter has no value. Understand: "If you can get a marriage price for your daughter, take it; if not, give her without it, since she must leave you, your house and village anyhow at her marriage, and marry she must". It would be a mistake to consider this proverb as expressive of the Mundas' appreciation of the intrinsic value of sons *versus* daughters, and thus of men *versus* women. It considers children exclusively from the family point

of view, and from this it is perfectly correct. The son has to remain in the parental house; he is, therefore, the hope of the parents, since he has the duty to support them in their old age and to give them after their death that cult, which is deemed necessary for rest and happiness. Compared to all this, the daughter is of no value to the family as such; for at her marriage she must not only leave her home and village, but also her sept, to be received entirely into the family of her husband. Her marriage amounts to a complete severance from her family, a sort of dying in order to live only for the family into which she is adopted with all the rights of a child. That is also the reason why she inherits nothing from her parents. If understood in this right sense, the proverb shows not only no depreciation but a very high appreciation of women. The family and the sept receiving her, confer on her all the rights and advantages they can offer their own children, and for all that *she herself is the full and condign price*; she is considered worth as much at least as all that sept and family can offer, and a great deal more, because in addition to all that, the husband's family must still pay the full marriage price they are able to raise as a consideration to the family which reared such a boon and treasure for the adopting family. All that has been said elsewhere about marriage and the fact that

Mundari women enjoy greater liberty, respect and rights than any other women in India, shows that any other view about the meaning of this proverb stands in open contradiction to the Munda's conception of marriage and family life.

gonoŋan adj., precious, valuable.

gonoŋni, *gonoŋkita*, *gonoŋko* sbst., one, two, several bullocks given as marriage price : *nikia gonokitiŋge* ; *gonoŋko purasa balatanreko omoa*, the bullocks due as marriage price are generally given on the betrothal day.

gonoŋ-sati collective noun, the marriage price with all the little presents to be made on the occasion of a marriage : *gonoŋsati auri omoa*.

***gonoŋ-taka** syn. of *daliŋtaka*, sbst., cash paid as part of the marriage price. N. B. The phrase *gonoŋtaka iŋituka* is not used sbstly. and does not refer to a distinct pre-marriage ceremony. The use of the affix *tuka* clearly indicates that the paying of the cash part of the bride's price is smth. subsidiary and performed on the occasion of another action, viz., on the occasion of the *logontol*.

gonoŋ-uri syn. of *gonoŋni*, sbst., a bullock which is part of the marriage price : *gonoŋuriŋko daŋa lelkekoate au ciulaŋ kã baioa*, before accepting the bullocks given as marriage price it is never permissible to examine their teeth,

gonyer *fide* Haines, sbst., *Grewia vestita*, Wall. ; Tiliaceae,—a small

forest tree.

goŋ I. sbst., the act of giving one's daughter in marriage : *hiju-senŋ bariŋe, goŋdo kalomenaŋ hobaoa*, we are only going and coming to settle things, the marriage itself will not take place before next year.

II. adj., of girls, married : *goŋ kupihonko bābururebu ŋakoa*, we invite our married daughters to our feasts.

III. trs., to give a girl in marriage : *Buruhaturelo goŋakŋia*, we married her to a man of Buruhatu.

go-p-ŋa repr. v., occurs only in the epd. *golaŋigopoŋa*.

goŋ-ŋ p.v., of a girl, to get married : *gapa ni goŋaoa*.

go-n-ŋa vrb. n., (1) the number of daughters one gives in marriage : *ne haŋam gononŋe gonakedkoŋa, moŋ candurege api boŋo kupihonko bida-jana*. (2) the bride's price. See under *gonoŋ*.

goŋ (in Biru district) syn. of *etoŋ, kajirnaŋ, kakālaruaŋ*, intrs., to answer a call : *kakālakedako, goŋakom*.

gonaga, gunaga Nag. var. of *ghoŋghā*.

gonago-suti Has. syn. of *ghoŋghā*.

gonagho Nag. **gunagulekan** Has. (Sad. *gonaghiro*) I. adj., with *sim*, a very tall cock. *Gonagho* is also used as adj. noun : *gonaghole tollijae haraŋ-nana*, we made fight a very tall cock, it was defeated.

gonagho-ŋ, gunaguleka-ŋ p.v., of cocks, to become very tall : *nido liŋagajati daŋa, oŋŋ turui canduredoe goŋ-*

ghooa.

gongo Has. syn. of *burusoṛaga*, *burusoṛka*, *burusoṛkaḥ* Has. Nag. *haloṛagud* Has. sbst, a dell, a little narrow valley between two hills.

gongogogogote adv., following a dell, along a dell, modifying *sen*, *hiye*.

gongor I. poetical adj., with *salu*, a dear companion, the notion of dearness being expressed by *salu*, a kind of myna, and the notion of companionship by *gongor* :

(1) Nocoja, cetan ṭola *gongor salu* ;
Nocojam aṭakoge.

Nocoja, latar ṭola baṛeja piṇa ;
Nocojam juṛakoge.

This is a warning of one girl to another (or one boy to another) to take care, because she is too free and runs the risk of getting entrapped by some bad youth.

(2) Nocore, nocore, *gongor salu*,
Roroṛkodoreko lūsodemea.
Nocore, nocore, baṛeja piṇa,
Nacaroṛkodoreko pāsireme.

This is a similar warning to avoid bad companions.

(3) Cetan ṭola *gongor salu*
Ridelekae norōṛae.
Latar ṭola baṛeja piṇa
Takuilekae baname.

I have a friend who performs very well, without a hitch, on the flute and the violin. He plays the flute as easily as if rolling a grinding stone, he plays the violin as if turning a spinning wheel.

II, trs., (1) syn. of *sipiṛa*, to hold a child lying on both one's arms.

(2) syn. of *sutuidi*, to follow. (3) to surround game or cattle in a

large semi-circle and thus drive them : kula aṣārtēkotātebu *gongor-idiia*, let us (beaters) drive the tiger towards the hunters (the men armed with bows and arrows) : alesate *gongoraupe*, drive it (the tiger) towards us ; aiubōtana, nādo uriko dāṣatebu *gongorkoa*, night is falling (in summer), let us now surround the cattle (which have been roaming about freely) and drive them towards the watering place. (4) In a similar meaning it occurs in the formula of a sacrifice before the hunt : harjan alara ruhjan dirinako sutuau *gongoraukome*, O Akutibonga, drive my way the largest and oldest game.

gongorod, **gunagurud** syn. of *ḍaḍa-gumara*.

gongora sbst., the house or family into which a girl has been married : *gongore* bagekeda, eṭare oṛanjana, she has left her husband and now lives with another man ; *gongore* kae tañjana, she did not remain with her husband.

gongare adv., syn. of *gongore*, in the house into which she was married : *gongare* kae tañjana, she has left her husband.

***gq-parom** trs., to carry across a river or stream. No Munda may be carried across a stream otherwise than on the hip. If he be too sick to be thus carried, another manner will do, but then he must be sprinkled with water of the stream before entering it or in the middle. Therefore when a bridal procession has to cross a stream, the bride must leave the palanquin and be carried across

on the hip. When a rich man travels in a sedan chair, they sprinkle him with water on crossing the streams. Babies are never sprinkled, but carried across anyhow. Children, if in good health, may be carried across on the back or shoulder as well as on the hip; but if they are sick, they must be besprinkled. This custom is borrowed from the Hindus who in fording a stream, sprinkle with its water whatever they carry across on the head or otherwise, v. g., a bundle of firewood. A few Mundas, particularly superstitious, imitate them even in this.

gopod sbst., syn. of *copa*. See under *goḷ*.

gora (H. *gorā*, white, a European; Sk. *gayra*, white) adj., with *paṭan*, a white (European) soldier.

goraō (Or. *gorarnā*) syn. of *ul*, to force ripe a fruit. Also used fig., like *ul*, of people getting pale through sickness.

gordal (Sad.) **gorgal** used of dirt on the body of a person, especially a child. Constructed like *gardal*/*gordal*, but not taking the affxs. *tan*, *tange*, in the adverbial form.

gordal/*gordal* adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, with a slightly dirty body.

gore, **gote** Has. *guti*, *goteguti*, *gutiguti* Nag. I. sbst., the act of tickling, in entrd. to *gamatā*, the sensation produced by tickling: *aināḷ alom kelenā kūredo purāge gorem namea*; *gore miḍcokoō kaina*

sātināca.

II. trs., to tickle smb.: *puragea gorekja enreo kae gamatajina*.

III. intrs., imprsl., with inserted prsl. prn., to feel the sensation produced by tickling: *kā gorejāia*, he does not feel the tickling.

go-p-ore repr. v., to tickle each other: *aminatage goporeben*, stop tickling each other.

gore-ḡ p. v., (1) to get tickled: *hokataipe, imināagee gorepka*, (2) to feel the sensation produced by tickling: *puragea gorekja, enreo kae gorejana*.

go-n-ore vrb. n., (1) the amount of tickling: *gonoreko gorekja, landatee lagauterjina*, they tickled him so much that he is tired out from laughing. (2) the act of tickling, its manner: *iniā gonore tōrakanga*, we know how he tickles

gore, **gori** poetical postp., made of:

Senderaina senkena;

Dego! nigainaeme diri gcre kaḷaṭa.

Kar. againa biridelen;

Dego! pačarainaeme daru gore silipina.

I went for a hunt; come, open me the door made of a stone slab.
I went to the chase; come, open me the door made of interlaced wood.

Gorea, **Gorea-botaḡa** (Sad) sbst., a spirit worshipped for the protection of cattle. See *sokoraṭporoḷ*.

gorea, **gorea-kunṭa** sbst., the small post, 1' high, erected at the side of the entrance to the cowshed on the

cattle feast. It has a series of ringlike depressions: *goreakunta* sohoraire gôrâduartare bidoa; dekedembedakana. See *sohōraïporoq̄*.

gore-gog trs, to kill by tickling: en horate nidadipili alom sena, curin *goregoglamge*, do not go that way by night, the shade of a woman who died in childbirth is sure to tickle thee to death.

goregog-2, *goregog-2* p. v., to be tickled to death: curinte *goregogākanzom* lelakadkoā ci?

gore-gote, **gote** (T. *kara*, arm; *kuntū*, pit) sbst., the armpit: herbed enado *goregotere* jān eij reled, the term *herbed* means to keep smth. pressed in the armpit; *goregoterece* gaḍakana; purasa *goregotereko* gorekoa, enaētejā *goregotera* kaji urnāakana, it is often in the armpit that they tickle people, *goregote* is perhaps derived from *gore*.

gorgog (Sad.; H. *durqandh*) I. abs. n., the state of incipient rotting of pieces of meat, in cntrd. to *hulpu*, a less advanced decomposition; and *poṭopoṭo*, incipient rotting of corpses: *gorgog* mūre aṭākaroa, puratado mocare, incipient rotting of meat is perceived by the smell, but still more by the taste.

II. adj., with *jilu*, meat gone bad: *gorgog* jilu cipe utujada? Also used as adj. noun: ne *gorgogpe* utuā ci?

III. trs., to affect with a taste or smell of spoiled meat: jilu *gorgog-kīnā*, I found that the meat had a spoiled taste.

IV. trs. caus., to let meat get

spoiled: jilupe *gorgogkeda*.

V. intrs., of meat, to have gone bad: jilu *gorgogtana*.

gorgog-2 p. v., of a piece of meat, to go bad, to begin rotting: *gorgodakan* jilu kā pacaḍtaboa.

VI. adv., (1) with the affs. *ange*, *ge*, modifying *soan*, *aṭkar*: *hulpu jilu gorgogde* soana, meat that begins to spoil has a bad taste. (2) with the aff. *ege*, modifying *dō*: jilu *gorgogogepe* dōakada, you have kept the meat so long that it goes bad.

gorgoraḍ Cfr. *andoro*, I. sbst., bother, act of bothering with questions, demands, exhortations, orders: *aminana gorgoraḍ okoe sātinā*?

II. adj., with *horo*, a botherer: nido janaḍ nelekan *gorgoraḍge*. Also used as adj. noun.

III. trs, to bother or worry with questions, etc.: ne hon enaṭātee *gorgoraḍjīnā*.

IV. intrs. imprsl., with inserted prsl. prn., to feel bothered, worried: ne kaji aumte *gorgoraḍjīnā*, I am fed up on this subject.

gorgoraḍ-n flx. v., to bother people: ne, neanagen enaṭātem *gorgoraḍn-tana*, take, here is what thou art ever so long bothering me for.

gorgoraḍ-2 p. v., (1) to be bothered, worried: *purageo gorgoraḍjana*, enamentee omlā. (2) to feel worried, bored: *hasutanī jogaḍtera gorgoraḍgtana*, it worries me to go on nursing the patient.

gorha Nag. (Sad.; A. *gohā*, pollet) syn. of *hasaguli* Has. sbst., a ball of mud dried in the sun and

used as a pellet for the bow.

gori var. of the poetical *gore*, made of.

***gorjôrêađ**, **gorjôrêađ-dasi** IIas. Nag. syn. of *ghardamād*, *ghardijna* Nag. I. sbst., (1) a marriage contract in which the son-in-law pays no marriage price, has to live and work with the parents of his wife and is entitled to succeed in their property after their death. This agreement is sometimes resorted to by sonless families, but it has first to be ratified by those who would otherwise inherit the property, i.e., the close male relatives on the father's side, when there are any. These instead of approving, often give one of their own boys to be adopted by the sonless couple, take care of them in their old age and inherit their lands. Sons-in-law too are not easily persuaded to become *gorjôrêađ*, because it puts them in a false, inferior position before their wives. If there be no close male relations on the father's side his khuntkatti lands would eventually revert to the village community, and therefore the panchayat of the khuntkatti village must consent to the adoption. This it rarely does. For the rayati holdings in the broken villages where Hindu or Mahomedan tikedars have succeeded in ousting the khuntkattidars from their original rights, the case is different. When in 1908, the Legislative Council of Bengal decided that the Chota Nagpur zamindars were to be

considered real owners of the villages, they promptly drew the practical conclusion and mercilessly exercised the right of resumption. However the succeeding Government of Bihar and Orissa, recognizing the justice of the representations made against this practice, granted to the Aborigines the right of instituting a *ghardamād* heir to all their claims and property, when they have no male issue. (See these representations in the *Journal of the Bihar and Orissa Research Society*, Vol. I, Part I, *Principles of Succession and Inheritance among the Mundas*, by Rev. Father J. Höffmann, S. J.). A son-in-law may be adopted as *gorjôrêađ* even many years after his marriage. In this case the marriage price paid by his parents is not restored to them. When the adoption has been agreed to before the marriage, instead of the bridegroom's village going to fetch the bride, it is the bride's village which goes to bring the bridegroom to his new home: *gorjôrêađte* inkinaṅ aṅandi hobajana. (2) the condition or position of such a son-in-law: *gorjôrêađre* menṅia. (3) an adopted son-in-law: ne oṛare *gorjôrêađ* menṅia; kurihonko eskargea, *gorjôrêađlaṅ* dōjomma, we have only daughters, we will give thee one in marriage and adopt thee.

II. trs., syn. of *gorjôrêađ dō*, to adopt a son-in-law as described: ne dasi nādokina *gorjôrêađkṅia*, bando bastakana, now it is settled, they

gorjôrêad

are going to marry their daughter with their servant and adopt him.

gorjôrêad-en reflexive v., to go and live with the parents of one's wife, being adopted by them and entitled to their inheritance.

gorjôrêad-e passive v., to be adopted as son by the parents of one's wife.

gorjôrêad used in jest by children in Has. instead of *gorôrêa*, a sparrow.

goro Nag. syn. of *hopo* Has. I. subst., (1) a worm attacking tubers or fruit. (2) the condition of being worm-eaten: *enkan goro ciulaô kaina nelakada*.

II. adj., of fruits and tubers, worm-eaten: *goro sangga haradgea kâ jondaripoa*, worm-eaten sweet-potatoes are bitter, they are not eatable. Also used as adj. noun: *sangga ahambage alope dulhundia, goroko salaendape*.

III. trans., of worms, to attack a fruit or tuber: *alea sanggako gorokeda*.

goro-e passive v., to get worm-eaten: *jurage ci gorokana tape sangado?* *go-p-oro* verb. n., (1) the extent to which fruit or tubers are attacked by worms: *gonoroko gorokeda, goa kundire mod hatlekage lugintea namoa*. (2) the condition of being worm-eaten: *enkan gonoro ciulaô kaina nelakada*.

IV. adv., with the affixes *ange, ge*, modifying *soan*, to taste like worm-eaten.

goroh I. abs. n., (1) syn. of *manegane*, slowness to act, dilatoriness, want of readiness and promptness: *ne hopore goroh jurâ mena*,

goroh

setare tebara kajilena, tikinenae tebatada; *raja-goroh alom goroba*, *buñanaral alom nataba*; *raja-gorohre landiako metama*, *buñanaralre buriako metama*, do not be slow to act, like a king; do not be slow to act, like a landholder: if, like a king, thou be slow to move, they will call thee lazy; if, like a landholder, thou be slow to exert thyself, they will call thee an old woman. (Song). (2) of cattle, slowness, laziness. (3) of the stomach, indigestion: *lâire goroh mena*.

II. adj., (1) with *loro*, a person slow to act. (2) with *uri*, a lazy bullock. (3) with *ei*, smth. which digests slowly or with difficulty. Also used as adj. noun of men and cattle.

III. trans., (1) to be slow in complying with smb.'s order or advice: *purage gorohkedica*. (2) to charge the stomach and cause indigestion: *sangato lâi gorohkeda*.

IV. intrans., (1) of men, to be slow to act: *hola purage gorohkena*. (2) of cattle, to show laziness: *no uri tisia cikate aminanæ gorohkana?* (3) impersonal, with inserted personal pron., to feel indigestion: *gorohjaina*, *tikinmandi kainakqa*, I feel indigestion, let me forgo the mid-day meal. *gorob-en* reflexive v., (1) of men, to be slow to act. (2) of cattle, to show laziness. (3) to give oneself an indigestion: *ilite lâi gorobenjana*, *ataupia jajala*, he gave himself an indigestion by drinking too much beer.

go-p-oro reflexive v., to be slow to act at each other's bidding: *abeu*

goroh

janaō nekageben *goroba*.

gorob-q p. v., (1) of men, to take the habit of being slow to act: ne hōro puragee *gorohjana*. (2) of cattle, to take the habit of laziness. (3) of the stomach, to be affected with indigestion: saagate inia lāi *gorobakana*.

*go-n-oro*h vrb. n., (1) the force of the habit of slowness: *gonorohi* *gorohjana* jetaā kajite rokage kae gatagama: he has taken so much the habit of slowness to act that nobody's bidding can excite him into prompt action. (2) the getting an indigestion: *misa gonorohilo* *julūtee* *bugilena*, oragee *gorohru*-*arakana*.

V. adv., with or without the afxs. *ange*, *ge*, modifying *aŋkar*, *bieār*, *bain*, *rikan*, *uŋuŋq*, *sen*: *gorohgele* *aŋkarkja*, we considered him a man slow to act; *gorobangee* *uŋuŋalena*, he started after long delay; ne *urj* *gorohge* *senca*, this bullock works slowly; lāre *gorobangeŋ* *aŋkarjada*, I feel as if I had an indigestion.

goroh (Sk. H. *garbh*) I. sbst., a fetus: ne *kupia* *hormore* *goroh* *mena*.

II. adj., with *hormo*, a pregnant body: *goroh* *hormotenko* *arki nū* *kā* *baioa*, pregnant women may not drink gin distilled from *Bassia* blossoms.

III. trs., to cause pregnancy: en *kupii* *gorohkja*, *enteko* *sopaŋia*, he caused that girl to become pregnant, and then they forced him to marry her.

gorob-q p. v., to become pregnant:

gorogoto

gorobakanae enamente *haraŋ* *eijko* *kā* *jomtana*, she is with child and therefore avoids eating hot condiments as Spanish pepper.

gorog syn. of *bapaŋ*, but not used as independent prd.

gorogonj, **gorogonjo** (Sad. *gojgoj*) 1^o syn. of *gieerpeter*: *puragepe* *gorogonjkja*. 2^o in jest or displeasure, intrs., syn. of *jarurun*: *eukanako* *kaina* *gorogonjtana*, I do not mind it, I do not care about it, I do not pay any attention to such things.

gorogoso (Sad. *gosgoso*; P. *khurd-sust*, a little lazy) Cfr. *doroboso*, I. abs. n., indolence, inertness, nonchalance, lukewarmness, want of keenness about one's work: *inia* *gorogoso* *ciulaŋ* *kā* *hokaoa*.

II. adj., with *horo*, an indolent, nonchalant man: *gorogoso* *pracār*, *kami* *kā* *aŋgaŋia*, he is a lukewarm catechist, he is not keen about his work. Also used as adj. noun: *nekan* *gorogosoko* *dasi* *kaina* *namtana*, I do not want to have such indolent people as servants.

III. intrs., (1) to be habitually indolent: *gorogosotanae*. (2) to be actually indolent: *tisiŋdoe* *gorogosotana*.

gorogoso-n rfx. v., to be actually indolent: *tisiŋdoe* *gorogosotana*.

gorogoso-q p. v., to acquire the habit of indolence: *nē* *horoŋ* *apia* *honko* *gorogosojana*.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, modifying *aŋkar*, *rikan*, *kami*: *gorogosogee* *kami*-*tana*.

gorogoto (Sad. *godrogoso*) syn.

goroj

of *gadobaro*.

goroj var. of *garaj*.

goropai sbst., poetical parallel of *sipaï*, a soldier :

Alo sipaïm godea, alo *goropaim* canagæa.

Sipaiko godekeda, *goropaiko* canagarked.

gorôrêa Has. var. of *gerôa* Nag.

goṛa (II. *gorhā*, fields near a village) I. sbst., a field on high ground, in contrd. to *loṛoa*, a low field, and *piri*, uplands, high ground : *pirire purā goṛa menā*.

II. trs. or intrs., (1) to plough during the rainy season an upland, generally for next year's cultivation: ne *piribu goṛaea* ; *netārebu goṛaea*. (2) to clear and make a field in the jungles.

goṛa-g p. v., (1) of high ground, to be made into a field : ne *piri moḍ kutuïl goṛaḡka*. (2) imprsl., of a field on high ground, to be made : *hatu japare apitā goṛaakana tleḡa*.

go-n-oṛa vrb. n., (1) the number of clearances and high fields made : *gonorako goṛakeda*, ne *sirma goṛa buruko pælgirikeda*. (2) the act of making a clearance for cultivation : *gonorale etḡkeda*, *aūri teāroa*. (3) the field being cleared : *aleḡ gonorado aūri teāroa*.

goṛa, **goṛa-baba** sbst., the earlier or coarser kinds of rice growing on high ground where water never remains standing. The Mundas prefer these for their own consumption. An analysis made of all the kinds of rice has shown that the

goṛḡ

coarser kinds are more nutritious : ne *Ladire goṛape herca ci kanaḡ* ?

goṛa-aṛa, **goṛa-haṛa** I. collective noun for the cultivated clearances in the forest : *goṛaṛare ṭekān banoa*, the crops in the clearances are precarious.

II. intrs., to make or cultivate clearances in the forest : *loḡonado banoale goṛaṛatana*, we have no low fields, we live on the crops of our clearances.

goṛa-jonra sbst., the second earliest variety of Indian corn or maize, so called because it ripens at the same time as the *goṛababa*.

goṛaḡ var. of **ghoṛaḡ**.

goṛḡ, **goḡe** (1) (P. *khulā ke' māre*) affix to the interjections *haḡ*, *hela*, *ḡ*, with which it forms exclamations of grief, pity or compassion : *ḡgoṛem ṭḡkiredoe goḡjanteḡ*, alas ! if thou hadst hit the animal it might have died. (2) (P. *khulā kare*) poetical syn. of *honaḡ*, *iḡ* : *ḡagam goṛḡ goḡjanre māṇam dikukamīṛinana*, māṇa, if perchance thy mother came to die, O girl, thou wouldst (to get a living) be forced to become the maidservant of the landlord, O girl.

goṛḡ (P. *ghair-rāhī*, obliquity) I. sbst., (1) of bullocks, the habit of turning their body obliquely to the line of march when under yoke : ne *urīḡ goṛḡ sitanre kā hokaḡa*. (2) of people, the habit of slinking away : en *boroḡ goṛḡ ṭorakangea*. (3) of children, the habit of rubbing snout sideways on their face instead of throwing it away : ne *honaḡ goṛḡ kā*

gorę-siagi

hokaoa. (†) the consequent dirt on a child's face: ne hona mocatara gorę gosqam.

II. adj., with *uri*, *hoŋo*, *hou*, a bullock, man, child, with the habits described. In the case of a child it is also used as adj. noun: ne gorę gosq-taine.

III. intrs., of children, to rub snot sideways on their face: sulj alom goręea, suljme, blow thy nose.

gorę-n rflx. v., (1) of a child, same meaning: sulj alom goręna. (2) of a bullock under yoke, to pull with the body in an oblique position: sitanre urim tūdaliree goręna. (3) of a man, to slink away: kamitele sentan taikena, mođ hoŋo goręnjana. gorę-o, gorę-gō p. v., of snot, to be rubbed on the face: ne hona moeatāre suluġ goręakana.

N.B. (1) In connexion with *siagi*, *gorę* (like *gande*) is syn. both of *ārę* and *hārę*, and is constructed like these two words, but *siagi* must always be expressed, except in the sentence: *tinke tebakena ei gorę?* Did you arrive about noon or about 2 o'cl. ? The term may also in some contexts refer to the oblique position of the sun during the morning in summer, for which neither *ārę* nor *hārę* may be used: *tisiagapa siagi sūjeria, setaredo orq tarsiā imtanae goręgoa*, these days the sun crosses the zenith, but in the morning and afternoon it is in an oblique position, (2) *Gorę* occurs in the jingle *leregorę*, to walk or work as if one had no strength.

gorę-siagi syn. of *āręsiagi*.

gorom

gorogoso, gurugusu (Sad. *gurgusi*) used in displeasure, Cfr. *kusuguru*, I. sbst., private or secret conversation: abena gorogoso cimita hokaoa ?

II. adj., with *jagar*, same meaning: inkina gorogoso jarar kā cabaqtana.

III. trs., (1) to have a secret conversation: jagarkina gorogosojada. (2) to address smb. secretly: en horogem gorogosoġia.

gorogoso-n rflx. v., to converse in secret: cenaben gorosontana ? What are you telling each other in secret ? gorogoso-o, gurugusu-u p. v., meanings corresponding to the trs.: cikan jagar gorogosoqtana ? en horodo gorogosojana.

IV. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *jagar*, *kafi*: gorogosoġankiġ jagarkena.

gorom (P. *hamrah*, a fellow-traveler) I. sbst., (1) company, the state of being accompanied for protection on a dangerous road: gorom kaina namkeda, enamente keorameontania hijulena, I did not find any companion, and so I came alone with an uneasy mind, with misgiving. (2) fig, guidance and assistance in difficult circumstances: mukudimare gorom kaina namkeda.

II. intrs., with ind. o., (1) to accompany smb., on a difficult or dangerous road: birrena goromama. (2) to give guidance and assistance in difficult circumstances: ne nalis-rele goromama. (3) imprsl., with inserted prsl. prn., to feel at ease on a dangerous road, because one is

gorom

not alone: *nekan hupia hona goromte ci goromiña?* Will the company of so small a boy allay my fears?

gorom-en rflx. v., to accompany sub., in order to have help and and protection on a dangerous road: *eskarteia boroa, apelgia goromena*, alone I would fear, I shall join your company.

go-proror repr. v., to accompany each other for help and protection: *ena horare janaoko goporoma*, *eskarte boroa*, they walk always in company on that road, to go alone is dangerous. (2) to advise and help one another in difficulties: *nalispalisse janaole goporomlana*.

gorom-g p.v., (1) to be accompanied on a dangerous road: *ne hore goromka karedoe boroa*. (2) to have one's fears allayed: *nekan hupia hona goromte ci goromoa?* (3) to be assisted in difficulties: *ne mukulinaree goromka ci ckaoka?* Shall we assist him in this lawsuit or let him fight it out alone?

go-u-rom vrb. n., (1) the number of companions: *gonoromle goromia*, *birhorate sentanlekao kac atakar-keda*. (2) the duration of accompanying: *gonoromia goromia*, *biria paromuterkia*. (3) the act of accompanying on a dangerous road: *horare gonorom kaina namkeda*. (4) the act of assisting in a difficulty: *mukudimare gonorom kaina namkeda*.

goromui, *goromkia*, *goromko* noun of agency, one, two, several companions

gosari

on a dangerous road: *goromui kaina namkia*.

gorom (A. *haram*, concubine) poetical parallel of *hiru*, second wife of a polygamous husband:

Kana dai, kaina hiramena,

Nalo dañnam neranina.

Kana dai, kaina goromena,

Nalo dañnam segedina.

No, O my elder sister, I will not become the second wife of thy husband; do not, O my elder sister, scold me.

goromen poetical parallel of *hirumena*.

gosaō (Sad) syn. of *hāpā*.

gosari (The P. a.lj. *gusār* used as affix means removing, freeing from) I. subst., the act of sifting solid particles through the fingers, or raking out with the fingers large solid things from smaller, in entré. to *oar*, to sift or rake out with the fingers solid things from a liquid: *soben busule kotakadi*, *gosari sareakana*, we have finished shaking out the straw from the paddy, we have still to sift the latter through our fingers.

II. trs., (1) to sift through the fingers: *babako gosarijula*. (2) to rake out with the fingers: *gunda busuko gosariipe*.

gosari-g p.v., corresponding meanings: *baba gosariakana*; *gunda busuko gosariika*.

go-u-osari vrb. n., (1) the care in sifting or raking out with the fingers: *gonosari gosariipe*, *māñ juked gunda aloka sarego*. (2) the act: *gonosari sareakana*. (3) the manner

of the act : ama *gonosarido* t̄urakana. (1) the result, i.e., the thing sifted, the thing raked out : nea okoča *gonosari* ?

gosari-uruta trs, same as *gosari* in the 2nd meaning : ne gitilēte ruguḍ *gosariuruḍeme*.

gosariuruḍ-q p.v., corresp. meaning.

Gosāi, Gosāin (Sk. H. *gosāin*, the Deity ; a holy person) sbst., a Hindu caste of religious devotees. Many of them are mendicants roaming about the country, their body well nigh naked and covered with ashes. They are nearly all stolidly ignorant.

gosāi-hisir (Sad. *malak ti*) sbst., (1) an erect undershrub, 2' high, with succulent branches and milky juice. It is plentiful near the Torpa police station, but has never been found in flower and consequently has not been identified. Gosain devotees cut the branches into small bits, dye these red and string them into necklaces which they sell in the markets. (2) this kind of necklace.

gose Has. *g se*, *gosed* Nag. (P. *gusār*) I. sbst., the act described under the vrb. n.

II. trs., to part or push aside in opposite directions with the fingers in search of smth. : tasad *gosepe* n̄t̄are paḥsa adakana, money has been lost here, search for it in the grass. (2) to part smb.'s hair, looking for lice : tuḍkasa *gosepe*, sikuko mengka cinaḡ ; sikukoe *gosedj̄adkoa*. (3) to part or lift a woman's waist cloth in order to expose what is covered : *goselime* ; iniaḡ h̄ja *goseme* ; lija *gosime*, part

her cloth ; pañcāṭre musia hobajana : najomburia k̄i-te poneol *gosedj̄adkoa*, it happened once in panchayat that the panches getting angry, exposed a witch uncovered to public vituperation ; en buria hendomente landi *gosedj̄adka*, that woman, out of contempt, showed them her bottom.

gose-n, *gose n*, *gosed-en* rflx. v., of a woman, to part or lift her waist cloth : racadamentee *gosenjana*.

go-p-ose, etc., r.pr. v., (1) to search for the lice in each other's hair : sikuko *gosedj̄ana*. (2) of women, to part or lift each other's waist cloth.

gose-q, *gose-qg*, *gosed-q* p. v. meanings corresponding to the trs : tasad *gosecua*, adakan paḥsa k̄a namjana ; sikuko *gosecua* ; ōh *goseqka*, intan d̄a sikuko n̄m̄oa ; *gosecnae* ; lijae *gosecua* ; iniaḡ lija *gosecua*.

go-n-ose vrb. n., (1) the extent of parting grass, hair, a woman's waist cloth : tasadko *gonoeke* gosakeḷa, mind jaked adakan paḥsa k̄a sargjana. (2) the act : *gonoele* soben paḥsa namjana ; *gonoele* pur̄a sikuko iniaḡ b̄reko namjana ; *gonoele* taramara hojo oṛateko nirjana.

gq-siduh trs., to carry bundles of firewood, or sheaves, with the pole ends inserted in their middle. Constructed like *paratya*.

gosq (H. Or. *ghasā* Sad. *ghasek* ; Greek *kseō*, I rub) I. sbst., the act of anointing : hoṛmore jeta sunumra *gosq* kae sukua.

II. trs., to rub, to rub on, to smear on, as oil, ointment, paint, in entire

to *jođ*, to rub off: ne murtire samronko *gosplada*, they have put gold paint on this statue.

gosq-n, *goso-gen* rflx. v., to rub or anoint oneself: bira huakire aĩriska-kam riđkeateko *gosogena*, when bitten by a snake, people crush leaves of the Jew's bush and rub them on the bitten limb; cubaakanae cimã, mede *gosotana*, most likely a mote has entered his eye, he is rubbing it.

go-p-osq repr. v., to rub or anoint each other: deare sunum *goposphen*.

goso-gp p. v., to be rubbed; to be anointed: mēj duragea *gosogok-i*; ne sunum *gosogoa* ei jomoa? ne hon manisunume *gosogoka* karãmre.

go-u-osq vrb. n, the amount of rubbing or anointing: *goncsqko* gosqkja, goťa hoĩmoe joborađakana, they have anointed him so generously that his whole body shines with oil. (2) the act: ne ranu misabarsa *gonosqle* kã mundioi, bar piťleka tanalťe gosqle enaia, the effect of this medicine will not be felt after one or two anointments, but only after rubbing it on daily for a fortnight. (3) the ointment or paint put on: ne duarra rana okořa *gonosq*? Who has painted this deer?

goso (Sad.; P. *khushk*, dry, withered, pale) I. adj., (1) of plants, leaves, flowers, grass, withered: *goso* kubiko paťađepe. Also used as adj. noun: soben *gosoko* tisinage paťađcaba lagatiĩa. (2) of the body, wasted by age: ne heřore pañđudo banoa, *goso* hoĩmo lclťege

haramtanao mente mundioa, his hair is not grey, but seeing his wasted body it is clear that he is an old man. (3) of the face, downcast: en hořore bolatãťe *goso* međmũar ľelqťana.

II. trs., (1) to cause leaves, flowers, grass or plants to fade, to wither: ne tasađ jeťe *gosokeda*. (2) to waste a body: ľaĩdul *gosokja*. (3) to cause a downcast countenance, erase međmũarľko *gosokja*.

III. intrs., in the df. prst., to be faded, withered: soben gendabã *gosotana*.

goso-n rflx. v., to show one's self downcast: enkan kajikote alom *gosona*, do not take to heart what has been said.

goso-q p. v., (1) to fade, to wither: kam paťađjada, řehen bã jeťete *gosotana*. (2) of men, to become wasted by age: ne huřam hoĩmo puragee *gosokana*. (3) to get a downcast countenance; to get downhearted; janađ eraarate ne hořo jiĩ (mone, međmũarľ) *gosokana*. (4) to get a pale, wasted countenance through sickness: ľaĩdulrate ne hořo međmũarľ *gosokana*.

go-n-osq vrb. n, (1) the degree of withering: kubiko *gonoso* gosojana, sinagibuřa paťađlere enaĩjĩ sursuťagou, the cabbages are so withered that perhaps they will revive only if watered the whole day long. (2) the fact of withering: janađ paťađkatepe, nekan *gonoso* ořq alo hobaoa. (3) the withered flowers, leaves, plants, grass: *gonosoko* paťađeme.

gosq-arāgu

gota

IV. adv., with the afxs. *ange*, *ge*, also *gosogoso*, with or without the same afxs. (1) looking withered *soben biko gosoge lelōtana*. (2) in a downhearted manner : *gosoange jagartana*; *gosogosoage* hekeda.

gosq arāgu trs., (1) to rub downwards, towards the extremity of a limb or towards a wound, in order to expel the poisoned blood. (2) modified by *samage* or *samagosoge*, to caress.

gosqarāgu-n p. v., corresponding meanings.

gosq-enda Nag. trs., to wipe away; to rub off.

gosqenda-n rfix. v., to wipe off from one's own body : *sunum gosqendanne*.

gosqenda-gg p. v., to be rubbed off.

gosq-giri Ilas. syn. of *gosqenda*

goso-isin trs., to cook over a slow fire.

gosoisin-q p. v., corresponding meaning.

goso-jarom trs., syn. of *ul*, to force ripe.

gosojarom-q p. v., (1) to get forced ripe : *nea gosojaromakana*, *darure kã jromlana*. (2) to get ripe before the time on the tree by a kind of slow withering process : *jētesinagi kantayako purasa gosojaromoa*, it happens often in summer that jack fruits ripen before they are fully developed.

gosōraō, *gosraō* var. of *gasāraō*.

gota I. sbst., a scratch : *nea buria gota ci tuikoa*? Have these scratches (on the ground) been made by a bear or by jackals?

inia hormone *burigotara cina menagea*, he has scars of bear scratches. (2) the act of scratching : *burikoa gota huāte para edka*, the scratch of a bear is worse than its bite.

II. trs., to scratch either with the finger nails or the claws or with smth. sharp, wounding or without wounding, in entr. to *hodaq*, *holar*, *hudir*, which is not used of the finger nails or claws ; *ruba*, to grasp with the fingers or claws without scratching ; *godar*, to make several scratches in one stroke ; and *paska*, used of birds scratching the ground in search of food : *burigotakia* ; *keeyte sondoro gotajude taikena*, he scraped off the pus with a potsherd.

gota-n rfix. v., to scratch oneself without wounding : *bāe gotantana*, *sikuko huajia*, he scratches his head, lice are biting.

go-p-ota repr. v., to scratch each other, wounding or without wounding : *babataledkinaa*, *deakina gopotakena*, feeling itchy they scratched each other's back.

gota-gg p. v., to get scratched and wounded or not.

go-n-ota vrb. n., (1) the amount of scratching : *gonotqe gotantana*, *gota aikoe pundicabantana*, he scratches himself so much that his abdomen gets completely covered with white marks. (2) a scratch : *nea buria gonota ci tuikoa*? (3) the act of scratching : *burikoa gonota lunuaita para edka*.

gota (Sk. *golā*, parentage) sbst., sometimes used in jest as syn. of

gotā-ader

nata, relationship : nilṣ aīnā jetan
gold banaa. It occurs in the collec-
tive noun *nataḡola*.

gotā-ader trs., to* scrape into :
borare cañi *gotāudcreme*.

gotāuder-g p. v., corresponding
meaning.

gotā-liender trs., to scratch off
the hair so that the skin appears
between what is left of it.

gotā-mačom trs., to scratch so
much that it bleeds : kasrae *gotā-
m ičō nkeḡa*.

gotāmačom-en rflx. v., to scratch
oneself so much that one bleeds.

gotāmačom-g p. v., corresponding
meaning.

gotā-nam trs., to find or get by
scratching : gitiṛe miad̄ ṭaka
adākan taikenaiā *gotānamlā*.

gotānam-g p. v., corresponding
meaning.

gotā-poṭā syn. of *gotāmačom*.

gotā-topa to scratch and heap
sand or earth over smth. : pusiko
j naḡakoṭā ikog *oḡtopara*, cats always
bury their excrements. Note the
saying : pusikkam *gotātopajada*,
thou accusest others and sayest not
that thou hast committed the same
fault.

gotātopa-g p. v., corresponding
meaning.

gotā-urupā trs., to scrape out :
počomāte baba *gotāurupālem*.

gotāurupā-g p. v., corresponding
meaning.

gote syn. of *gore* and *goregote*.

gote-gote, *guti-guti* syn. of *gore*.

**gotōa* syn. of *haijāl*, I. sbst., a
fishing net made of silk, about

gotom

1½ yd. broad and some 40' long.
It is hung across a stream or river,
being fixed at both ends. On a
broad river several such nets may be
tied in prolongation of each other.
The bottom line is weighted down
with small stones or with a string of
balls of baked earth, and there are
floats attached on top to indicate
by their shaking, the place where a
fish is caught in the meshes. The
size of the meshes varies with the
size of the fish it is intended to
capture. The fishers wade in the
water beating it with a stick and so
driving the fish towards the net.
These, if they are of the appropri-
ate size, whilst trying to pass
through the meshes, are so firmly
caught that they can neither ad-
vance nor draw back : garare *gotōako*
oṭāḡkeda, they have fixed the net
across the stream.

II. trs., (1) to catch in such a net :
apia ačarakole *gotōaleḡḡḡa*. (2) to
fix such a net across the water : no
točarbu *gotōace*, let us fix our net
across this long pool.

gotōa-g p. v., corresponding mean-
ings : apia ačarakole *gotōajana* ; točar
gotōakana. N B. The *gotōa* here
described is properly called *hupitā*
gotōa. There is also a larger net,
muratā gotōa, which is dragged
through the water so as to bring the
fish together in the place where the
bāḡar jalom is worked. They get
then captured in the latter. The
gotōa is not represented on the
Plates.

gotom sbst., ghee, clarified butter,

the butter made from the milk of the buffalo, converted into a kind of oil, in entr. l. to *beret gotom*, ordinary butter. N. B. *Gotom ope duna* is a mixture of ghee and sal resin. After it has been well worked into a paste it is washed over and over again until its colour becomes quite clear. It is considered a very efficacious remedy for carbuncles, *dagað*, and burns, *iðjað*. But a very little, if eaten, is said to be a deadly poison.

**gōt*, *gōto* (Sad.; H. *gohndi*) I sbst., (1) a flock, a herd: *gotote miað cui kula'arkiðkja*. (2) a place under some trees in the village, where the cattle are gathered at certain hours of the day in the rainy season. When this place has an enclosure it is called *otär*. In the early morning the cattle are sent out to graze for about an hour, then they are driven to the place in question, from where those cattle which must plough that day, are taken to their work. The others are taken shortly afterwards to graze. At noon either all the cattle are gathered once more for about an hour in the *got*, whilst the cowherds go and have their meal, or the herd remains on the grazing ground for the rest of the day, and the buffaloes and bullocks which have been ploughing, are driven out to join it (*gotre jama*). In this case the cowherds go in turn to get their meal. The custom of gathering the cattle on a certain spot inside the village, in the morning and at noon, has been abandoned now nearly everywhere

except in the jungle tracts and in the villages where there is a *mahara*, cowherd by caste: Burumare *gotobanoa nādo*, 'horok^a topantante, in Buruma there is no gathering place for the cattle any more, it is used now as a burial ground. (3) It occurs in the epds. *koragot*, an assembly of men, all sitting down; *kurigot*, the same of women; *iligot*, an assembly of people sitting down to drink rice beer.

II. adj., syn. of *gō'akan*; *gōt uriko menakoa eiko uðarjana*? Are the cattle still in the gathering place or have they been taken out to graze?

III. trs., (1) to gather the cattle into a herd: *uriko gotokope*. (2) to gather the cattle under a tree as described: *ulidaru subareko gō'koa*, they are accustomed to gather the cattle under a mango tree. (3) to use a certain place for gathering the cattle: *oko taēdpe gotoakada*?

gōt-en, *gōto-n* rflx. v., (1) of cattle, to rest lying or standing close together in a herd: *piðikore tikindipli biakanre uriko akoteko gōtona*, (2) to gather and sit down for a drinking bout: *ili nūko gōtonjana*.

gōt-g p. v., (1) of cattle, to be gathered into a herd: *apia haturen uriko tisina miað piðireka gotoakana*. (2) of cattle, to be gathered in the early morning and at noon in a certain place in the village: *oko taēdpe uriko gotoakana*? (3) of a place in the village, to be used for gathering the cattle: *ne taēdpe sida gōtolena*, *nādo topantaēdjana*.

go-n ṭ!, *go-n-ṭ!* vrb. n, (1) the number of cattle gathered in one herd: ne piṛe *gouṭko* gṭṭadkka, upunia haturen, urikṣ jmaakana (2) the extent to which cattle are kept chewing the cud at the gathering place in the village: ne māra *gouṭe* gṭṭadkka tala tikiṇ eṇaṇe uḍaradkka, this cowherd kept the cattle at the gathering place till the middle of the forenoon.

goṭa (Sad.; Or. *goṭṭa* undivided)
I. abs. n., unity of purpose or opinion: alere kajirā (or matlahrā) *goṭa* banao.

II. adj., (1) entire, whole, complete: *goṭa* hatu, the whole village; *goṭa* kaji, the whole matter, a unanimous opinion; *goṭa* caṇḍu, a whole month, the full moon; *goṭa* peṇṇ uruame, exert thy whole strength; *goṭa* pāsa, a *ḍibua* or two piec coin, an anna bit: bar paṣṭi omruarlem, neado *goṭa* pāsa, give me back two piec, this is an anna bit. (?) round: *goṭa* diriko purā banao ne piṛe, there are not many round pebbles on this upland. Also used as adj. noun in both meanings: *goṭakoiṭṭa* nantana, keṇkodo alope omainā; *goṭakoiṭṭa* nantana, aṇṇadko alope hundia.

III. trs., (1) to complete, to make full a given number: mar, mōṛḥisi ṭaka *goṭaepe*, come now, complete the sum of 100 Rs. (2) to change piec into Rs.: ne pāsaḥo *goṭaepe*. (3) to work in joint tenancy: kamibu *goṭaea*, nekare kabu ṭaṭkaṇ-tana, let us unite for our work as if we were still a single household,

as it is we suffer losses. () to agree to a final conclusion or decision: moḍ kajibu *goṭaea*, mar! (5) to make the grand total: hisaḥ *goṭaeṇe*. (6) to have a healthy stool: lāḍulture i kiko *goṭaea*. (7) to produce a full sound with a drum or flute, or in speaking: zaṭṭakana ei tam rāṭa, sūpi kam *goṭajadē*? bōak aḥm hoṇoko kaji kiko *goṭaeṇe*: (8) to collect all the rain water in a single drain: ne piṛirā ḍa *goṭakaeṇe* eṇ loṇṇare eṇaḍaderokṭi. (9) to send a whole betel-nut as invitation to a marriage: kasaṭṭiko *goṭakūṇe* (or *goṭakasaṭṭi* *likūṇakṭi*). (10) to make round: hasiguli kam *goṭakadē*, thou hast not rounded off the earthen pellets; sagiṇile bṭāṇi, aṇṇile *goṭaea*, we are making a cart, we have not yet rounded off the wheel's. (11) to remain somewhere till the full moon: nā kale sena, ne caṇḍu neregeḍe *goṭaea* (or ponamiṇa), we shall not go now, we shall remain here till the full moon.

goṭa-n rlx. v., (1) to agree, to have the same mind, purpose, opinion: kajire kale *goṭantana*. (2) to live again in joint tenancy: kamireko *goṭanjana* nāḍo.

go-p-oṭa repr. v, to come to an agreement: kaji *gṛgoṭape*, ju! ente hijupe, go and agree together and then come back.

goṭa-ṇ p. v., (1) meanings corresponding to the trs. (2) of so many weeks, months, years, to have passed: moḍ caṇḍu *goṭaakana*; bar sirma *goṭaakana*.

goŋa, goŋage adv., entirely: ne tunaki *goŋa* (or *goŋage*) omaipe, g'v me the full basket, the basket with all what is in it; hature *goŋae* (or *goŋagee*) crankeŋlea, he scolded all of us in the village, he scolded the whole village; ne emdŋ *goŋale* (or *goŋagele*) taŋna, we shall remain the whole month.

goŋage adv., modifying *neota*: *goŋageko* neotakiŋa, they invited me to the marriage sending me a whole betel-nut.

goŋage, goŋaange adv., modifying *teŋ, bu, lu*, in a round form: daru *goŋageko* laaknda.

IV. adverbial affx., occurs in *omgoŋa*, to give the whole or the whole lot, to give smth. in its entirety; *laggoŋa*, to round off with the adze.

N. B. The adj. *goŋa* may form with any noun it qualifies, a cpd. used prdly. Only the three following are given here to show the construction.

goŋa-candŋ f. trs., to take a whole month over a certain work: ne kamile *goŋacandŋa*.

goŋacandŋ-n rlx., v., same meaning: ne kamile (or ne kamirele) *goŋacandŋna*.

goŋacandŋ-gg p. v., of a work, to take a whole month: ne kami *goŋacandŋgana*.

II. adv. of time, during a whole month: *goŋacandŋ* nerele taikena

N. B. Construct in the same manner: *goŋaagān, goŋagan!a, goŋahapāta, goŋajargi, goŋajete, goŋanida, goŋarabara, goŋasiragi,*

goŋasirana, etc.

goŋa-hatu trs., (1) of the whole village, to do smth.: ne kami gapabu *goŋahatuŋa*, the whole of our village will gather to-morrow for this work; cranle *goŋahatukŋi*, the whole of our village scolded him. (2) to do smth. to the whole village: ne kamire gapa *goŋahatukom*, call the whole village to-morrow for this work.

goŋahatu-n rlx. v., of the whole village, to do smth.: ne kami (or ne kamire) gapabu *goŋahatuna*, let us all come together for this work to-morrow.

goŋahatu-n p. v., corresponding meanings: ne kami *goŋahatulena* enamente cabajana, this work was done by the whole village, that is why it is finished; hola ne kamirele *goŋahatulena*, yesterday our whole village worked at this; porophlana cranle *goŋahatulena*, on the feast day the whole of our village got scolded; cranle *goŋahatulena*, enreo kae sōjantana, he was scolded by the whole village and nevertheless does not mend his ways.

N. B. Construct in the same manner: *goŋadisum, goŋaiskul, goŋaora, goŋapiŋ*, etc.

* *goŋa-kasaili* trs., to send a whole betel-nut when inviting to a marriage. This signifies that the guest is expected to bring with him a goat, two pots of rice beer and 20 measures (40 lbs.) of rice, in entrd. to *keqkasaili*, to send only a piece of betel-nut as invitation. The latter implies that the guest is

expected with a pot of rice beer and 10 measures of rice : *gotokasui-lekiñako*.

gotokasaili-g p. v., to be invited by the sending of a whole betel-nut.

gōto verb. of *gōt*.

gōto Nag. (Sad.) affix to nls. in the short forms, replacing the long forms : *midgōto*, replacing *miad* ; *bargōto*, replacing *baria*, etc.

gōto-gōto Nag. (Sad.) syn. of *miadmiad*, *taramara*, a few, some : *gotogoto* hōpō (or hōpoko) ne arā kako sukua.

gōē sbst., used by little children for *sukuri*, a pig : *miad gōēle* kirina-kaia.

gōē-gōē (Sad.) I sbst., the squeal of a pig, in entrd. to *ūiūi*, its grunt : *gōēgōēing* aiūmlā.

II. adj., with *sari*, *ra*, same meaning.

III. trs. caus., to cause a pig to squeal : *okoetako* *sukuriko* *gōēgōē-jaia* ?

IV. intrs., of a pig, to squeal : *sukuriko* *bajadānajaia* *gōēgōējadā*.

gōēgōē-n rflx. v., same meaning : *sukuri* *sukujairee* *ūiūina*, *hasujairee* *gōēgōēna*.

gōēgōē-g p. v., of a pig, to be caused to squeal : *sukuri* *ale* *tolaree* *gōē-gōēptana*.

gōēgōētān adv., modifying *ra*, *sari*.

gōēgōē (Sad. *goigoī*) I. sbst., dirtiness of cloth : ne *lijarā* *gōēgōē* *hupina* *sabunte* *kā* *giriōa*.

II. adj., with *lija*, a dirty cloth. Also used as adj. noun : ne *gōēgōē* *nuraeme*.

III. trs., to dirty a cloth : soben *kija-* *kope* *gōēgōēkeda*.

IV. intrs., in the df. prat., to become or be dirty : ne *hija* *gōēgōētana*, this cloth is, or becomes, dirty.

gōēgōē-n rflx. v., to dirty one's cloth : soben *lijakoe* *gōēgōēnana*.

gōēgōē-g p. v., to become dirty : ne *lijatun* *gōēgōēakana*, *nuraeme*.

V. adv., with or without the affxs. *ange*, *ge*, *tan*, *tange*, modifying *hunnay*.

gōrā (II. *gointhā* ; Sad.) sbst., dry cowdung : *gōrāko* *ha'alahundi-pebu* *saraen*.

* **gōrā** (Sa I. *gohar* ; Sinh. *gāla*, cattle pen) I. sbst., a room or compartment set apart in the house for the cattle (cows or buffaloes), or a separate cowhouse, in entrd. to *gōrāora*, a separate cowhouse : *apea* *gōrā* *maruaga*. N. B. In Nag. the daughters of the house are no more allowed to enter the *gōrā*, once they have let their hair grow, because they are later on to marry into another family. This prohibition is unknown in Has.

II. trs., to use a room in the house, or a separate building, for a cowhouse : *orādo* *taraqbu* *gōrāea*, let us use the house on one side as a cowhouse.

gōrā-g p. v., to be used as a cowhouse : *ora* *taraq* *gōrāakana*.

gōrā-guri trs. or intrs., to clean the house, cowhouse and courtyard : *apeakodo* (or *apedo*) *tisina* *okoe* *gōrāguri-keda* ? Who has cleaned your house and annexes to-day ? *gōrāguri-kedam* *ei* ?

gōrāguri-n rflx. v., same meaning : *aiūina* *gōrāguriina*.

gôrâguri-gô p. v., of the house and annexes, to be cleaned; also, aŋrige *gôrâguri-gô*, our house and annexes have not yet been cleaned to-day.

gôrâ-orâ I. sbst., a cowhouse separate from the dwelling.

II. trs. or intrs., to build a cowhouse: ne tačadbu (or ne tačadrebu) *gôrâorâ*.

gôrâora g. p. v., of a cowhouse, to be built: ne tačad (or ne tačadre) *gôrâoragôka*; netare *gôrâoragôka*.

gôrô-gôrô I. adj., with *sukuriko*, pigs going together in a herd. Also used as adj. noun: *gôrôgôrô-rôko* nesateko paromjana ci?

II. intrs., of pigs, to go together in a herd: *sukuriko gôrôgôrô-tana*. *gôrôgôrô-n* rflx. v., same meaning: guči *sukuriko gôrôgôrô-tana*, the small kind of wild pigs goes about in herds.

III. adv., with or without the affxs. *ange, ge, tan, tange*, also *gôrôleka*, modifying sen.

gôrô-gôrô var. of *gonḍogonḍo*.

gubaŋa (P. *gum-rah* h., to wander) syn. of *aŋa*.

gubul-daru sbst., (1) *Acacia arabica*, Willd., Mimosaceae,—a tree with pinnate leaves, yellow flowers in globose heads, and coriaceous, compressed, elongated legumes. It exudes the gum arabic of commerce. (2) sometimes syn. of *guguldaru*.

gucal Kera. (Or. *gulgul*, perfectly) affix, syn. of *uter*.

gucata (Sk. *gūṣi* and H. *ānch*, flame) I. sbst., a firebrand, a piece of wood burning at one end without

flame: miad *gucata* omaiŋape, guṣi-terā idiia.

II. trs. or intrs., to cause a piece of firewood to burn at one end: ne panara *gucatape* guṣitebu idiia; *gucatakedape* ci? Have you prepared a firebrand.

III. intrs., in the df. pr.t., of a piece of wood, to burn at one end: siben sahanko nādo *gucata*.

gucata-g p. v., of a piece of firewood, to be caused to burn at one end: upuniaŋleka *gucataka*.

gucata-seŋgel sbst., the fire without flame of a firebrand: *gucata-seŋgelte* uli arsātana, he is looking for mangoes under the trees, with a firebrand.

gucað (Sad.; Cfr. Or. *guchāba-anā*, to remove to a distance, to secrete or throw away) I. sbst.; want of fulfilment; neglect to fulfil on the part of others; neglect to fulfil on one's own part; failure of a medicine to produce its effect: nā jakeḍ amā kajira *gucað* kā hobajana, up till now there has never been a non-fulfilment of what thou hadst foretold; up till now thy advice has always been followed; up till now thou hast always kept thy word; nā jakeḍ amā ranura *gucað* kā hobajana. It is also used with reference to *sagun*, divination.

II. trs., to render vain; not to obey; not to keep one's promise; to deprive a medicine, or a divination, of its efficacy: amā hukum ciulað kaira *gucaðakaila*; okoam hukumakada cna ciulað kale *gucað-akaḍma*.

gucad-n rflx. v., not to keep one's promise : amā kajire alom *jucadna*, keep thy word.

gu-p-ucad r.p.r. v., not to keep their promises to each other : ne kajiko kalana *gupucada*.

gucad-g p. v., to become or be rendered vain, inefficient ; not to come true ; no to be obeyed : amā kaji kā *gucadoa*.

gu-n-ucad vrb. n., the extent to which what has been said, ordered promised or done, proves untrue or remains without effect : *gunucade* *gucadk* da, miaḷ jaked karār kae puraḷkeda, he did not keep any of his promises.

guci Has. **kuci** Nag. I. sbst., a ligature for paddy sheaves, made of two sets of a few stalks joined with a knot at their base so as to double the length : *guciko* atēdea, ente baba enreko irhundīa ; *guci* perjanciko biraea, they spread the ligature on the ground, place the reaped paddy over it, and when there is as much as can hold together, they tie the sheaves.

II. trs. and intrs., to make into such ligatures : haraakan babiko *guciipe*, use well grown stalks for the ligatures ; *guciipe*, prepare ligatures for the sheaves.

guci-g p. v., to be made into a ligature for a paddy sheaf : haraakan babiko *guciḡka*.

gu-n-uci vrb. n., (1) the length of the ligatures : *gunucii* *gucikeda*, miadrege bar birarado toloa, he made the ligatures so long that they can be used for sheaves twice the ordi-

nary size. (2) the manner of making ligatures : amā *gunuci* tūrakana, taṅkage ka n neōpaea, thy way of preparing the ligatures is known, thou dost not tie the stalks properly together. (3) the ligatures prepared : amā *gunucido* aīḡāte maparangea, the ligatures thou hast prepared are longer than mine.

gucu, **goco** (H. *mochh* ; Or. *gocē* Sad. *goco*) I. sbst., (1) syn. of *latar-gucu*, a beard. (2) syn. of *cetan-gucu*, a moustache. (3) the hairs on the upper lip of certain animals. (4) the longer feathers under the beak of certain birds. (5) the hard of a goat. (6) the moustache of prawn and certain fishes. (7) the barbs on the ears of certain grasses. II. adj., with *merom*, *sim*, *hoi*, *baba*, etc., bearded, barbed : miāḷ *gucu* meromle kirinaṭia ; *gucu* babale entina.

III. trs., to fit smb. with a false beard or moustache : lilare cikan ūḷteko *guculja* ?

IV. intrs., in the df. prst., to get a beard or moustache : *gucutanae*.

gucu-n rflx. v., (1) to let one's beard or moustache grow : paragee *gucun-jana*. (2) to put on a false beard or moustache.

gucu-n, *goco-g* p. v., (1) to get fitted with a false beard or moustache : cikan ūḷtee *gucuakana* ? (2) to become bearded, barbed, etc. : injdo kae *gucuakana* ; barasalbaba *gucuua* ; iḡhaiko *gucuakana*.

gu-n-ucu vrb. n., the length of a moustache or beard : *gunucii* *gucua-kana*, cetanaṭ luturre dandīdo, tiruḷ-

gucunđi

lere lafarra buñire tabogoa, he has such a mou-tiche and beard that he can put the one over his ears, and that the other reaches his navel when he bends the head.

V. adv., with the afxs. *ange*, *je*, modifying *geleq*: gohom *gucuge geleoa*, wheat has barbed ears.

gucunđi I. sbst., a short piece of wood, such as is left when a rafter has been cut to the required length, or when a log of ordinary size has been partly burnt: *gucunđi käre topaŋgiakana*, *käre-do lösarakana*.

II. intrs., to cut off small pieces of wood, in equalizing the length of rafters, etc.: *puŋg pe gucunđikeda tisira*.

gucunđi-q p. v, imprsl., of small pieces of wood, to be cut off, to lie about: *inka ora baitantare paŋge gucunđiakana*.

gudāra, **gudra**, **gudūra** Sad. *gud'ur*) syn. of *jumbūra*, I. sbst., (1) a thick bush: *gudūraŋare tuŋu bolojana*. (2) occasionally, a dense tree, when still in entré. to *hese daru*, a tree lopped of its side branches; *ŋuruaŋga daru*, a beheaded tree; *etuaŋ daru*, *raparapa daru*, a tree with sparse foliage; *niärað daru*, *ŋaŋtað daru*, a leafless (or even dead) tree; *ne birre hese daruko bana*, *gudūraŋagea*.

II. adj., with *nāri*, *cupaŋ*, *daru*, *bir*, *ŋuŋu*, *bakri*, a creeper, bush, tree, jungle, scrub jungle, garden, with dense foliage.

III. intrs., with the same words as sbj., to have a dense foliage: *aleŋ bakri nimir gudūraŋatana*.

gudūra-q p. v., to grow dense: *bakri*

guduŋi

saŋg to *gudūraakana*; *bakri saŋg* *gudūraakana*.

IV. adv., with or without the afxs. *ange*, *ge*, *oge*, mollifying *nāri*, *ŋuŋu*, *bir*, *daru*, *cupuŋ*, *koleq*, *baŋ*, *le'g*, *rikaŋ*.

gudi syn. of *gore*, to tickle.

***gudra** (Sad) I. sbst., a stick used to stretch very tight and keep tightly stretched the rope tying the bumboos which form the bottom of a *gaŋi*, cart with spoked wheels, in entré. to *ŋara* the corresponding stick in a *saŋiŋi*, cart with spokeless wheels: *gaŋira soben anaŋed ora baria tetela miad jilia baŋarto biduŋjamoa*: *en baŋarre gudra kasioa*, all the bottom pieces of a cart and the two strong pieces at the sides, are tied together by the coils of a single long rope; between each two bamboos the end of a stick is inserted in these coils and the stick drawn round so as to tighten the coils. The other end of the stick is tied to the bottom and so kept in position.

II. trs., (1) to use a stick as a *gudra*. (2) to tighten the bottom of a cart by means of *gudras*.

gudra-q p. v., corresponding meaning: *daru gudraoa*; *gaŋi gudraoa*.

gudrað (Sad. *gudraek*; Or. *gudra'* *ānā*, to stop, to cease) syn. of *caba*.

gudra var. of *gudūra*.

gudri var. of *gudūra*.

gudu-gudu var. of *gaŋagada*.

gudur-gudur var. of *gaŋagada*.

gudūra var. of *gudūra*.

gudūri (Sad. *goliŋi*) I. sbst., a special room in the house to keep the

goats in : meromko nidadipli *gudūri-reko* baina.

II. intrs., to make a room for the goats : miraragepe *gudūrikeda*.

gudūri-g p. v., imprsl., of a room for the goats, to be made : mirarage *gudūriakina*.

guḍa Nag. **gura** Has. (Sad. *gura*)

I. sbst., (1) syn. of *sukurigudū*, a pig-sty. (2) syn. of *simguda*, a hole in the ground wherein a fighting cock is lodged. It is roofed with a plank covered with earth. There is a door on one side. Even when this is shut, the bit of rope fastened to the cock's leg remains tied to a peg outside.

II. intrs., to make a pig-sty or a fighting cock's hole : *sukuriko sanagiga*, apiale *gudakeda*.

guda-g p. v., imprsl., of such a sty or hole, to be made.

guḍaō Nag. **guraō** Has. (S.d. *gurek*)

I. sbt., also *guḍaōn*, *guraōn*, the act of hiding in one's house : iniā *guraō* lelte pončōko purageko kadraōjana.

II. trs., (1) to shut a pig in its sty or a fighting cock in its hole : *sukuri guḍaōtaipe*. (2) to keep inside the house, building, stable : Gomke ti-sia sajailekaze iskulhonko *guraō-akaḍḍkoa*, the Missionary to day punished the schoolboys by not permitting them to leave the building ; uriko enaātēm *guraōakaḍḍkoa*, kaci renagḍkoa ? Thou art keeping the cattle so long in the cowhouse ; will they not suffer from hunger ?

guḍaō-n rflx. v., to remain inside the house : bicārimentele hundikena,

dande borotee *guraōnjana*, we gathered in panchayat to judge him, fearing a fine he refused to come out of his house.

guḍaō-g p. v., (1) of a pig or fighting cock, to be shut up (2) to be kept inside a house or building : kumbūru sahjanvi turui candūi *guraōjana*, the thief, having been caught, was kept in jail for six months.

gu-n-udāō vrb, n. the time during which one remains or is kept inside ; *gunuraōe guraōnjana*, setāṭee tikinut rleda, he hid in his house from morning till noon.

guḍl (H. *guḍle* ; Sad.) syn. of *pirpir* Has. I. sbst., a paper kite.

II. trs., to make paper into a kite : ne kagajhu *guḍiā*.

guḍi-g p. v., of paper, to be made into a kite : ne kagaj *guḍigka*.

guḍi-inuā syn. of *pirpirinuā* Has.

I. sbst., the flying of a paper-kite : *guḍiinuāreko* bulaōjana.

II. intrs., to fly a paper-kite : *guḍi-inuālaore* honko deuteko sesena, when flying a paper-kite children walk backwards.

guḍi-ora Nag. sbst., a small tile-roofed Hindu temple, in contrd. to *maḥa*, a vaulted Hindu temple.

guḍlu, **guḍūlu**, **guḍrulu**, **guḥūlu** (H. *gundli* ; Sad ; Or. *gurlu*) a cultivated food grain of the millet kind. There are six varieties : (1) *bica-gurūlu* Has. *hende guḍlu* Nag. black-seeded. (2) *rendoagurūlu* Has. Nag. with somewhat less black seeds. (3) *saramaḍlomgurūlu*, with white seeds and panicles resembling

guḍlu

the tuft on the tail of a sambur. (4) *nindirbōguṛūlu*, with larger seeds, the brown colour of white-ant heads. (5) *pundi guṛūlu*, white-seeded. (6) *burīaguṛūlu*, white-seeded. The five first varieties, and probably also the sixth, are forms of *Panicum miliare*, Lamk.; Gramineae. *Bicaguṛūlu* ripens in the 2nd week of August, and is followed about a week later by *rendoa* and *saramcaḍlomguṛūlu*, which are simultaneous. *Pundi guṛūlu* ripens at the end of the same month, when *jigini* or *jeṇne*, the earliest kind of paddy, ripens also in the highest terraced fields, provided it has been sown a fortnight before the *pundi guṛūlu*. *Jereta*, the earliest of the kinds of paddy sown on uplands, ripens generally only in the 2nd week of September, fully one month after the first *guṛūlu*. *Nindirbōguṛūlu* ripens later, and *burīaguṛūlu* only in November.

*By August most Mundas, if not all, have no more any rice in stock. They have then to fall back on this millet for their staple food. This explains why they are slow in abandoning its cultivation, though nearly all the plants get diseased. Since it is very heavy on the stomach, forming, when cooked, a sticky insipid mass, it is answerable for the serious troubles in the organs of digestion, v.g., diarrhoea and cholera, prevalent at this season.

The Mundas say that beer brewed from these grains is more intoxicating

guḍūra

than that brewed from rice.

guḍlu-jonra sbst., the earliest kind of maize, ripening with the *guḍlu*.

guḍlu-kukura, **guṛūlu-kukura** syn. of *babakukura*.

guḍra, **guḍūra**, **guṛra**, **guṛūra** syn. of *duṇḍula*.

guḍrulu var. of *guḍlu*.

guḍu Nag. **guṛu** Has. (Sad. *guṛu musa*) sbst., the common Indian field-rat, *Nesocia bengalensis*, somewhat larger and darker than *pirikaṭca* (another field-rat), and with shorter ears, legs and tail. It makes its nest mostly in the ridges of paddy fields and in tufts of *ciru* grass or *adagantia* grass. It is the only one among the rats and mice of the country, which stores grains for consumption during the hot season. The grains are stored in the ears. Its flesh, like that of other rats, is much appreciated by the Mundas. Note the following riddle, the answer to which is *guṛucaḍlom*, the tail of this rat: Aṭamaṭa birko talare suiko ugarakada, in the middle of dense forests they have hidden a needle by pushing it into a hole.

guḍu-ṇ p.v., of such rats, to multiply: aleṇ loṇṇarikorō beṭe-kanko *guṛnakana*, there are a lot of field-rats nesting in the ridges of our paddy fields.

guḍu-guḍu Nag. var. of *guṛuguru* Has. rumbling of thunder and carts
guḍūlu var. of *guḍlu*.

guḍūna, **guḍūra**, **gūṛūra** Nag. syn. of *gojōrā* Has.

guḍūra var. of the preceding and

of *gugra*.

gug'a, guglu, gugūla, gugūlu (Cfr. Or. **gugū-mugū*, muffled up) I. sbt, a cloth thrown over the head : *gugūlac* a qkedā.

II. trs., to throw a cloth over one's own or another's head, in entrd. to *meqmūāp dapal*, to throw a cloth over smb.'s face : *lijako guglaa-kuda*, they have their head covered with a cloth ; *aṇḍitanre koneako gugūlakoa*, when they dress the bride, they make her cloth pas: over the head.

gugla-n rflx. v., to throw a cloth over one's own head : *jit, buru oṇ kupulokore Munda kupiko kako gugūluna*, *kiristānko do girjatanreko gugūluna*, Munda women do not cover their heads when they go to market, to a fair or for a visit, but Christian women have their head covered at church.

gugla-n-g, guglu-n-g p.v., (1) corresponding meaning : *girjatanre soben kupikoa bō gugūlapka*. (2) of a tree, to get overgrown with a climbing plant : *alea tamras dāra-saṅganārite gugūlakama*.

gugla-poṭom, guglu-poṭom, gugūla-poṭom, gugūlu-poṭom trs., to cover with a cloth, a mat, etc., the whole body (including head, hands and feet) of smb. standing or sitting, in entrd. to *vinupoṭom*, the same, of smb. lying or sitting : *Mandārikō honkodo kako gugūlapoṭomkōa*, the Marwaris do not hide their little girls under a cloth covering the face and whole body.

guglapoṭom-en rflx. v., to go about

hidden entirely under a cloth : *Mandāri kupiko gugūlapoṭomena*.

guglapoṭam-g p.v., corresponding meaning.

gugucu, gugucu Nag. **gugumcu, gugumcu** Has. (Sad. *gugucu*) I. sbst., the cooing of *hisirputam*, the red-winged dove.

II. intrs, (1) of the red-winged dove, to coo : *hisirputam gugumcuṇada*. (2) to imitate this cooing : *putamdo kā, miaḍ hon gugumcuṇada*, it is not a dove that is cooing, it is a child imitating the cooing. Note the saying : *ṭāniā dearee gugumcylana*, he coos on another's lack. This is said in displeasure (1) of servants, especially servants of officials, who bully people relying on the fear inspired by their masters' position. (2) of grown up children which neglect work and think only of nice clothes and pleasure, when they are wholly dependent on the work of their parents.

gugucu-n rflx. v., same meanings : *hisirputam enaṇāteo gugumcylana* ; *ṭāniā dearee gugumcylana*. *gugucu-n, gugucu-gg* p. v., of this kind of cooing or its imitation, to be uttered : *jālekado gugumcugoa, putamleka uterdo kā daṇioa*.

gugul-daru (Beng. *gūgūla*) also in some places *gubu'daru*, sbst., *Amyris commiphora*, Roxb. ; *Rutaceae*,—a very small tree with sprawling branches, drooping to the ground ; bright-green, smooth bark peeling off in thin, pale flakes ; yellowish-white aromatic juice ; and

gugum

alternate, petioled, elliptic, serrulate leaves near the base of which there is often on each side a tiny leaflet. The small flowers are dull salmon suffused with pink, and appear in few-flowered axillary cymes when the tree is leafless. The short lateral branchlets end in a thorny point. This tree, a native of Assam and N. E. Bengal, never bears fruit in Chota Nagpur, where it is propagated only by cuttings. The root is a vesicant, and used as such. It is superstitiously believed that the leaves or flowers, suspended on the neck (*hakarann*), cure children subject to sudden fears. The shrub called *hūriṇṇ gubul*, *hūriṇṇ gugul*, *gubuljannum*, *guguljannum*, *sixigorjannum* is the *Pereskia Bleo*, D. C.; *Celastrineae*.

gugum var. of *gūm*, inlet. tense of *gum*.

gugumcu, **gugumṭu** var. of *gugucu*.

gugu-mugu Nag syn. of *nūputurṭ*.

gugūra (Sad.; Or. *ghugrī*) I. subst., a hawk's bell, a morris-bell (Pl. XXIX, 4). These bells are roughly made of cast brass. Their shape and size vary much, the average breadth being about 1½" and the length about 1". The smallest kind is attached to the base of the wings of hunting hawks. The larger ones are fixed in pairs on a piece of cloth (Fig. 4) and so tied round the legs of sword-dancers, just above the ankles, as shown on Pl. XLIV. A string of the larger morris-bells is also often hung on the neck of horses. Often one or several

hawk's bells are tied on a string running round the waist of little children which still run about naked. They hang just over the private parts, and are intended neither for ornament, nor for a charm, but just to please the children: *aēṇ rasikamente honṇ maṇare gugūra tolakana*.

II. trs., to fit with morris-bells: *Turṇkuko purṇsa sūdomkoko gugū-rakoa*.

gugūra-n rfx. v., (1) of a child, to let a string with a few hawk's bells be hung round its waist: *no hon kas gugūrana*. (2) of dancers, to put on anklets of morris-bells: *paik.susunko aḍ lēkaramko gugūrana*. *gugūra-ṇ* p. v., to get fitted with an hawk's bell: *risiko, dudūmtko aparoh subareko gugūraoa*.

guhur Nag *gār*, *gūru* Has. (Sk. II.)

I. subst., molasses of sugarcane: *honko gūruṇ omaḷkoa*. Note the saying: *guriṭe bainṇare gūrum lagaḍjada*, litly., what thou canst do with cowdung thou doest with molasses, i.e., thou spendest much money on what thou canst get much cheaper.

II. trs. (1) to make molasses: *gūrkoseār lenkeite eniṇṇ rasiko gūrnjada*, having pressed sugarcane, they prepare the juice into molasses. (2) to mix some eatable with diluted molasses: *taben gūrkeateḷo jomtana*. *guhur-en*, *gūru-n* rfx. v., to besmear one's face with molasses: *hon goṭa lacoe gūrunjana*.

guhur-ṇ, *gūru-ṇ* p. v., meanings corresponding to the trs., *no koscār-ko gūruna eipe akiriṇṇa? taben*

hupige *gūrakana*.

gu-n-ukur vrb. n., the amount of molasses mixed with an eatable: *holara taben gunurko gūrlela*, metoladgirikina, yesterday they mixed so much molasses with the flattened rice that I got disgusted with the sweetness.

gui Nag. **guiram** Has (Sul.; Or. *gui*, distantly connected) sbst., (1) names used when speaking of, or to, a brother or sister of one's brother or sister-in-law, except when both are males, in which case *iar* is used: *ama guiram kupulotee hijuakana*; *ci guirampe bugitangea*? How do you do, my *guiram*? (2) the relationship between such persons: *inilo aina guiram mena*. Another way of expressing that smb. stands in this relation to one, is: *guiramaina*, *guiram-tadali*, he or she is my *guiram*. It takes rarely the prsl. prn. as poss. affix: *guira*, *guirami*, *guime*, *guramme*, *guite*, *guirame*, my, thy, his *guiram*.

gūl trs., (1), to loosen the epidermis on part of the body by burning or scalding: *miad ganda lolo da gūkja*, hot water has loosened the cuticle on one of his fingers; *sukurikoko gūkko*, enage puturjadkko, they loosen by burning and rub off the epidermis of slaughtered pigs (2) to loosen the skin of overripe or cooked fruit by handling it: *jarom kanpara sabbara-teko gūkeda*.

gūi-q p. v., (1) to get one's epidermis loosened by scalding or burn-

ing: *cācāō dāc sula tii gūltajjana*. (2) of the epidermis, to be so loosened: *gandara ūr gūljana*. (3) of the skin of cooked fruit or tubers, or of overripe fruit, to come off in handling them: *oōnakan saaga*. (or *siagara ūr gūkan* *leljanremundioa purako dāleda mente*, when cooked sweet-potatoes show spots where the skin has come off then it is clear that they were boiled in too much water.

gūka, **gūka** sbst, the leaders or captains of opposite parties in a game: *gūkakaki* *babitarkeda ci*? Have the two captains drawn lots, as to which party is to play or attack first?

gūkkan rflx. v., to undertake the leadership in a game: *gūkkanben*.

guiram var. of **gui**.

***gulu** I. sbst., (1) the simplest kind of shelter erected especially near fields with ripening crops, to protect the night watchers against dew and rain. Two poles from 6' to 8' long, are tied together at a short distance from one end. These poles are raised on their long ends, forming with the ground a triangle, the base of which measures 5-7'. They are kept in position by a third pole leaning on the fork formed by the short ends. A few sticks are tied leaning on either side of this third pole, and straw is heaped over the frame thus obtained: *guuree gititana*. (2) syn. of *cari*, a gabled shelter, flush with the threshing floor, and erected on (generally small) posts. When low-

gujhi

ever it is necessary to distinguish these two kind of shelters, *guia* denotes the one without posts: kolomre *guinpe* ba'alada ci cari? What kind of shelter have you erected on your threshing floor? One with triangular roof sides resting on the ground, or one with a gabled roof resting on small posts? (3) also called *tuka*, the nest of wild boars. It is made of ordinary branches supporting a layer of thorny branches, and has two opposite openings: bir-ukuriko *guru* jitateko baisidalea, ente ena maparana janumteko topica; bariako duarea; enaga jāsate s-nore maparana janumte honkoe handetukakoa. (4) also called *tuka*, the nest of the sky-lark: lipicêrê tesuŋia *guia* baiŋa, the sky-lark builds on the ground, with grass, a roof-covered nest.

II intrs., to build a shelter or a nest as described: kolomtarede *guinakada*.

guia-p p. v., imprsl., of such a shelter or nest, to be built: alea kolomre marange *guinakana*.

gu-n-aiu vrb. n., the number of such shelters built: miaŋ piŋire Biruruko *gunniuko* guŋukedako perggipitada, Birhors have covered an upland with low leaf-covered shelters.

gujhi Nag. (Sad. *gojhi*) I. sbst., a small room obtained by drawing a partition across the *oari*, verandah, in introd. to *kundūri* Nag. a small room in the house; *kundūri* Has. a small room either in the house or in the verandah; *kuria* Nag. *oŋghoa*

gule-gule

Has. a small sleeping hut outside of, but close to, the main hut.

II. trs. or intrs., to make a small room in the verandah: oaribu *gujhiia*; netarebu *gujhiia*.

gujhi-p p. v., of a verandah, to get partitioned off into a small room: oari *gujhiakana*. (2) of such a small room, to be made: baranpaŋ *gujhiakana*, on both ends of the verandah there is a small room.

gulāh-bā (II. Sad. *gulāb*) sbst., the Rose.

gulāh-jamun syn. of *pundu kuta*, sbst., *Eugenia jambos*, Linn; Myrtaceae,—a large tree, the fruit of which is rose-scented. It is eaten.

gulai Has. **gulel** Nag. **guler** Kera. (II. Sad. *gulail*, *gule*) syn. of *gula*, *guntagsār guntara*, *guntara-gsār* Has. *gūtaŋ* Siripati, I. sbst., a pellet bow (Pl. 1, 2, A', B', C). See description under *gsār*: maēno *gule'tee* tutikja; *gulailte* buŋia diri kārdo hasaguliko ŋoŋeā.

II. trs., (1) to make into a pellet bow: ne maŋbu *gulail'ea*. (2) to hit with a pellet bow: miaŋ cêrêŋa *gulail'ia*; en cêrê *gulailime*, shoot a pellet at that bird.

gu-p-ulail repr. v., to shoot a pellet at each other: aloben *gupulaila*.

gulail-p p. v., corresponding meanings: ne maŋ *gulail'oka*; enre dubakan duŋmulkō *gulail'oka*.

gu-n-ulail vrb. n., the force with which a pellet is shot: miaŋ putam *gunulail'e* gulaikja, bŋe rapudgirikja, he shot a dove with a pellet with such force that he smashed its head.

gule gule poetical form of *gulgul*.

gul-gul

gul-gul (Sad. ; Or. *gulgularnā*, to be quite dark) I. abs. n., the blackness of deep, still water : ne bandarā *gulgul* lete japan rati borooi.

II. adj., (1) with *dā*, *akar*, deep, still water, looking black. Also used as adj. noun : en *gulgulre* kainā debela. (2) with *rimbil*, a black cloud. Also used as adj. noun : *gulgul* kac'm leltana ? begar catomtem senqtana.

III. intrs., of clouds, to take a black appearance : *rimbil* (or *rimbile*) *gulgulakada*.

gulgul-g p. v., of deep water and clouds, to take a black appearance : bāpi banqre dūmkuko *gulguloa* ; *rimbil gu gulakana*, the clouds look black.

IV. adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, also *gulken-gulken* Has. or *gulgulken* Nag. so as to look black : hantā *gulgulntangee* rimbilakada ; dā *gulgulken* nelotana.

gōli Has. **hūli** Nag. (Sad. *gohli*) syn. of *buriaō*.

guli (II. *goli*, a ball, a bullet ; Sad.) I. fbst., (1) a playing marble. This is distinguished into *diriguli*, *hasaguli*, *ciguli* (or *ciniguli*), *éréguli*, *iṭaguli*, *kīeguli*, according to the material of which it is made. (2) syn. of *hasaguli*, a pellet of baked earth. (3) syn. of *sisaguli*, a bullet, a bullet cartridge : *guli kā taikena*, neamente kula kae tōtejana, there was no bullet cartridge and therefore the tiger was not shot at. (4) syn. of *tona*, a log of a tree : ne daru tōnakeate miḍ *guli* omaiṭpe, when you divide this tree into logs,

guli

give me one.

II. trs., (1) to roll : daru *guli iṭpe*, roll the tree ; en ekti ciminben *gxi, guliiben*, it would be too difficult to carry this wheel on a pole, roll it (to the repair shop). (2) syn. of *guri*, to roll up into a ball : sutam *guliime*. (3) to push or drive a rolling thing over smth. : bagite miḍ setina *gulikīa*, I ran over a dog with my buggy. (4) syn. of *guri*, with *hasa* as d. o., to roll earth into pellets : ne nāṭakulasa *gulañ-nentbu guliia*. (5) to make into playing marbles : ha-a, diñi, karaō iṭa, ēkoko *guliia*. (6) to make a cartridge bullet : sisa, sacareko *guliia*, thy cast bullets in a mould. (7) with a nl. as prefix, to cut into so many logs : ne daru *barguliime*, divide this tree into two logs.

III. intrs., (1) to throw one's marble rolling : barsaakanam, mar *guliime*. (2) to roll down : buruāte miḍ diri *gulitana*. (3) of a wheel, to turn : sagāpi bēs kā *gulitana*.

guli-n rfx v., to roll oneself about or let oneself roll down : naḍa du'a-kan bandaṭṭire honko *gulitana*.

guli-g p. v., (1) to be rolled further : ne diri *guliṭka*. (2) to be run over : miḍ seta bagitee *gulitena*. (3) to be rolled into pellets : ne nāṭakulasa *guliṭka*. (4) of pieces of stone, brick, etc., to be rounded off into playing marbles : karaō iṭa *guliṭka*. (5) of lead, to be cast in a bullet mould : ne sisa *sacare-guliṭka*. (6) to be cut in so or so many logs : ne daru *apiguliṭka*. (7) of a marble, to be thrown rolling :

barsa *gulilena*, āse tunduḡjana, the marble has been rolled twice, thy turn is over. (8) of a wheel, to turn : sagāṛi bēs kâ *gu'ṛṭana*. 9) to roll down : burnāte miāḡ diri aḡtege *guliṛṭana*. (10) of thread, to be rolled up into a ball : sutam *guliakana*.

gu-n-uli vrb. n., (1) the extent of rolling, of being run over : miāḡ diri burnāte *gunuli* gulijana, bera tebaṭuterjana ; sagāṛite miāḡ seta *gunuli* gulijana, bāe rapuḡuterjana, a dog was so badly run over by the cart that its head was quite smashed. (2) the act of rolling, turning, etc. ; ne diri miṣa *gunulitege* bera tebaṭuterjana, in one rolling this stone reached the bottom of the valley ; sagāṛiṛa *gunni* kâ taṅkajana, okodo hekoḡḡkodoa, okodo mṅkaidia, the wheel of the cart does not turn properly : sometimes it wobbles, sometimes it bumps.

guli-ader trs. to roll in.

guliader-en rflx. v., to enter rolling in.

gu'iader-ḡ p. v., to be rolled in.

guli-aṛāḡu trs. or intrs., to roll down.

guliāṛāḡu-n rflx. v., to let oneself roll down.

guliāṛāḡu-ṅ p. v., to be rolled down ; to roll down by itself.

guli-au trs. or intrs., to roll this way.

guliāu-n rflx. v., to roll oneself this way.

guliāu-ṅ p. v., to be rolled, or roll by itself, this way.

guli-goḡ trs., to kill by running

over : moṭorte miad sime *guliḡoḡ-kia*.

guliḡoḡ-n rflx. v., to kill oneself by letting oneself be run over.

guliḡoḡ-ḡ, *guliḡoj-ḡ* p. v., to be killed by being run over.

guli-idi trs. or intrs., to go on rolling ; to roll away.

guliidi-n rflx. v., to roll oneself away ; to go on rolling oneself about.

guliidi-ḡ p. v., to be rolled on and on, to be rolled away : to go on rolling ; to roll away.

***guli-inuṛ** syn. of *aṭainuṛ*, I. sbst., the game at marbles. Munda boys play it as follows. First the two captains (*guṛṛka*, *ḡūka*) divide the players into two camps by the *baṛḡaḡ* process. An odd player, when there happens to be one, always sides with the attacking camp. He is called *luṭu*, or jokingly *cuṭu*. They cast lots (*bḡiṭar*) to see which camp is to attack.

A line is drawn and at a distance of some 20' a small pit is scooped out, and the ground cleared between the two. This hole is called *kouḡḡ* Has. *unḡu* Nag. In it each boy of the attacked party puts down a marble (*oṛaḡ* Has. *roṛaḡ* Nag.). The boys of the other camp stand on the line and from there, each in turn, roll their marble towards the pit, trying to hit (*sata* Has. *tasa* Nag) one of the marbles inside. If their own marble should remain in the pit, they would at once be out of the game. They may, however, run after their marble and give

it a push if it threatens to remain in the pit. They may also stop it wherever they like beyond the pit. This they always do in its near vicinity.

When all have thus thrown their marble, they must, each in turn, flick it on to one of the adverse marbles, whether this be still in the pit or not. To flick the marble (*teq* or *tofe* Has. *teq* or *tuti* Nag.) it is held between the thumb and index of the left hand; the thumb of the right hand rests on the spot from where the marble was picked up, while the right hand index or middle finger, by its pressure on the marble, shoots it forth. The player may always stop it with his hand to prevent it from rolling too far. The one who flicks for the first time must hit, otherwise he is out of the game (*barjjanæ*, *barjia*, *barjia* Has. *geljanæ* Nag.). If he does hit, he may go on flicking at this or another adverse marble until he misses, always endeavouring to chase them over the line from where the players first threw their own marbles. Any adverse marble crossing this line is out of the game (*hadailjanna*) and when all are out, the game is won. Those who in the first phase of the game succeeded in hitting a marble in the pit whilst rolling over it, have now this advantage that they start their flicking from the very edge of the pit and can easily dislodge one or more of the marbles therein.

If a player's marble in any way

happens to remain in contact with an adverse marble, that player is out (*jereqjanæ* Has. *salodjjanæ* Nag.). He may, however, prevent this by picking up his marble, provided he be the first to say "dapi"! He is out also when two such marbles remain lying so close to each other that he cannot fit in between them the four knuckles of his hand. Again, to prevent this he may stop his own marble at a safe distance, or give it a push before it stops. Finally the player who failed to roll his marble before one of his comrades started the flicking, is also out (*tokesedjjanæ*), and it is the one who flicked too soon who has put him out (*tokesedkijæ*). The same misadventure befalls the one who does not take his turn at flicking before the third phase of the game is started (*gulikeseqjanæ*), and his too hasty companion is responsible for it (*gulikeseqkijæ*). When all the players are out the game is lost.

When everyone has had his turn at flicking, those players who are not out return to the line and again roll their marbles from there. But this time the adverse marbles which have not yet been chased over the line, are not put in the pit. From the places where they happen to lie, they are all perpendicularly brought to the imaginary line which joins the pit to the starting line. It may happen that two marbles would have to be put down on the same spot. In this case they are placed at a palm's distance on each side of

guli-keseq

the untraced line, and are called "dove eggs" (*putamjaramkin* Has. *pürkibajkin* Nag). A player who rolls his marble between the "dove eggs", is out (*hawjanae*, *geljanae*). For the rest the game goes on in a manner similar to the first stages, until one side is altogether out.

In this as in other games, if the same camp gains seven times in succession (or whatever number of times may have been agreed upon) that camp has to show mercy (*seke*) on the others and tell them: "Now you play once". In some places, before saying this they play a game in which they abstain from stopping their marbles.

The pit is often not scooped out, only marked off by a line drawn on the level ground.

II. intrs., to play a game at marbles: *guliinuq, tanako*.

guli-keseq I. sbst., the act of putting a companion out of the game at marbles by starting the rolling phase before he has had his turn at flicking, as explained under *guliinuq*: *gulikeseqtee* (or *gulikesedtee*) *baajina*.

II. trs., (1) to put a companion out of the game, as above: *auri!* *alom gulikeseqina*. (2) to obstruct a passage by rolling smth. across: *duar potomtepe gulikeseqkeda*.

gulike-peseq repr. v., occurs in the sentence: *alokabu gulikeseqeda*, let us take care not to put any one out of the game by starting the rolling too soon.

gulikeseq-p p. v., (1) to be put out!

gulul-gulul

of the game by not flicking one's marble in time. (2) of a passage, to get obstructed by smth. rolled across: *duar potomte gulikeseqkana*.

guli-ora sbst., a small piece of strong cloth, 1" by 1½", woven by the Mundas themselves and fixed between the two strings of the pellet bow (Pl. 1, 2). It serves to hold and propel the pellet.

guli-sutam, **guri-sutam** sbst., a ball of thread.

gulŋi (Sad.) syn. of *naslani*, sbst., a more or less globose, wooden or metallic, recipient for powdered tobacco, with only a small opening that can be stoppered, in entr. to *canaŋti*, a metal box with a lid, to keep chewing lime.

gulu used by little children instead of *guru*.

gulul-gulul Nag. I. adj., (1) with *hoŋo*, a gentle breeze. (2) with *uŋ*, syn. of *tuluŋlusu* Has. soft or fluffy hair (not on the head), in entr. to *lapoŋ uŋ*, soft hair on the head or body of men; *lupuŋ uŋ*, *lupuŋlupuŋ uŋ*, down of birds, soft short hair on the body of men: *hoŋokoŋ hoŋmore purasi raŋa uŋ kã taŋna*, *guluŋguluŋ uŋ taŋna*, *bãredo raŋa uŋ*, on the body of men the hair is generally not thick but soft, on the head it is thick. (3) with *gele*, soft panicles of certain grasses: *luputiamtasadra gele guluŋguluŋgea*. (4) of feathers, soft: *apãrohra ihil kã guluŋguluŋa*.

II. intrs., of the breeze, to blow gently: *hoŋo tisinae guluŋguluŋnada*.

gulaigului-g p. v., (1) of the wind, to blow gently. (2) of the panicles of certain grasses, to grow soft or fluffy: *karebā guluiguluiōa*, the panicle of the *Saccharum spontaneum* is silky and soft.

III. adv., with or without the affs. *unge, ge, tan, tange*, also *gulūileka*, modifying *nelo, capua, ūlo, gele, hoōo*: *guluiguluiange capua*; *gulūilekae hoōojada*

gum I. sbst., the act of winnowing: *rupuāe hundiakada, gum* (or *gugum*) *bari sarekana* the husking is finished, only the winnowing remains to be done.

II. adj., syn. of *gumakan*, winnowed: *gum baba judare dōka*.

III. trs. and intrs., to winnow with a winnowing basket (*hata*) jerking the paddy or rice so that it remains on the basket, whilst the light particles are thrown off, in contrd. to *atur*, to winnow by letting the grains fall slowly from the basket, so that the light particles are carried off by the wind. Three other operation with the winnowing basket, are called *ril, kecel* and *lapu*: *cañlim gumkeda ci? gum-tanae ci aūrige?*

gum-g p. v., to be thus winnowed: *gumpka ne cañliko*.

gu-n-um vrb. n., (1) the extent or thoroughness of winnowing: *gunum gunoepe, miad jaked pete aloka sarego*. (2) the act of winnowing in the manner described: *misa gunumte kā parejana, ogo gumru-aōka*. (3) the result, i.e., the grains winnowed: *nea okōēa*

gunum? Who has winnowed this?

guma (II. *gumai*, musty, mouldy) I. sbst., slight mustiness of grains: *ne babara guma kaita tōrkedate hita nanaia kīriakela*.

II. adj., of grains, slightly mouldy: *guma baba alope herea, kā omonoa*. Also used as adj. noun: *bugin baba mente gumale hokeda, analo miado kā omonjawa*.

III. trs., (1) to render slightly mouldy: *tisiagupara dundu isu paroē babakoe gumakala*, this cloudy weather has rendered slightly musty most of the paddy stacked on the threshing floors. (2) caus., to let grains become slightly mouldy: *eilekate ne babape gumakeda?*

IV. intrs., (1) prsl., of grains, to get slightly mouldy: *ne baba gumatankaiia wākerjada*. (2) imprsl., with inserted prsl. prn., to taste a slight mustiness of grains: *ne mandi huriāhuria gumajana, I find this cooked rice somewhat musty*.

guma-g p. v., to get slightly mouldy: *baba kā rōpō ē eakante dōjamaiana, enkate gumajana; baba rōoakango taikena, paroēre lumjanci purā din i rōrōrūpajana, enamento gumajana*.

gu-n-uma vrb. n., the degree of slight mustiness: *alea baba gunuma gumajana, enra mandī jetao lāhīq kae jmdariā, our paddy has become so mouldy that when it is husked and cooked, no one is able to take a full meal*.

gum-atur of winnowing, abstraction being made of the process used (*gum* or *atur*). Constructed like

gun, but without vib. n.

gumburað, gumurað, bumburað (Sad. ; Or. *gur'munā* ; H. *ghumghumela*, circling) I. intrs., of smoke or dust, to be raised and turn round in a closed space : *sukul gumuraðtana*, duar nĩtape.

II. trs. caus., to let smoke or dust turn about in a closed space : *sukul ciapo gumuraðjada* ? duar nĩtape.

gumburað-q p. v., same as intrs.

gumda-bā syn. of *gurundabā*.

gumdu (Sad. *gumru*) I. abs. n., taciturnity : *ne horore gumdu menā*. II. adj., (1) with *horō*, syn. of *moca kā lesser horō, kōkō horō*, a taciturn, reserved, uncommunicative man : *gumdu horoko jatirege kako jagarbēsa* : taciturn people have no gift of conversation. Also used as adj. noun : *nĩdo kentēd gumdu*. (2) of buffaloes and bullocks, slow. () with *katu*, a knife of soft steel, which is never very sharp : *ne katu gumdugea*.

gumdu-n rflx. v., (1) to be taciturn on a given occasion : *cilekate tisiñe gumduntana* ? jaōdo cārbāre jagara, why is he taciturn to-day ? Otherwise he speaks always pleasantly. (2) of bullocks or buffaloes, to be actually slow or lazy : *ne urĩ purāe gumduntana*.

gumdu-ŋ p. v., (1) to acquire the habit of taciturnity : *beṭekane gumdujana*. (2) of bullocks or buffaloes, to acquire the habit of working slowly.

III. adv., with the afxs. *ange, ge*, modifying *tōr, aṭākar, munda*, to take smb. for a taciturn man : *gum-*

dugeŋ tōrlja.

gum-giri in sacrificial formulas, parallel of *hargiri*, to drive off.

gumgum frequentative of *gun* : *gumgumteŋ laḡajana*.

gumgum Nag. var. of *komkom*.

gumi Nag. (Sad. ; Sk. *gomedh*, the sacrifice of a cow) syn. cf *batāli*.

gumkañ, gumki var. of *gemkañ* used near Bero

gumurað var. of *gumburað*.

gumur-gumur I. sbst., (1) slight itchiness : *amaḡ dearaḡ gumurgumur en dirire gesakore banogoa*. (2) the act of causing a slight itchiness : *sikukoḡ gumurgumur bōre aṭākar-jaiña*.

II. trs., of lice or other vermin, to cause a slight itching : *sikuko gumurgumurjāñā*.

gumurgumur-q p. v., to get annoyed by lice or other vermin : *sikukoteŋ gumurgumurōlana*.

III. adv., with or without the afxs. *ange, ge, lan, tange*, also *gumurleka*, modifying *babāla* : *gumurleka babā-tajāñā*.

gun, gūn (II. efficacy ; Sad. efficacy, thankfulness ; Kh. *nguh*, thanksgiving) I. sbst., (1) any natural inherent power or efficacy : *amaḡ ranuraḡ guxteŋ bugijana* ; *ranuraḡ gun kū tōjana*. (2) preternatural power or virtue believed to inhere in incantations and superstitious or magical practises ; or to be possessed by witches, witch-finders and the like : *en montorre kūḡ gun menā*, that incantation is very efficacious ; *montorraḡ gun tōjana*

ci? Has the incantation been a success? *ama gunte kulakom toldariakoa ci?* Hast thou the power to immobilize tigers? (3) syn. of *mo'ai*, fault, contrivance: *ama gunte saja'im namata, isu horo-kodara enkan gunadoko gunajada adko cemaqtana*, thou hast been punished through thy own fault; many people indeed commit the same fault as thine, but manage to get pardoned. (4) thankfulness: *isudinia denagalja, mendo jetan gun ka namjina*. (5) efficacy, force of persuasion: *isudiniate manadoia manajadko, mendo aina kajira gunge banoa*, many times indeed have I forbidden them, but all in vain.

II. adj., with *horo*, people with magical powers: *ama hature gun horoko menakoa ci?*

III. trs., (1) to show thankfulness: *aminatale denagakireo kae gunkeda* (or *kae gunkedlea*) (2) to follow smb.'s advice or obey his orders: *manadoia manakja mendo kae gunkina*, or *aina kaji kae gunkeda*. (3) to put under a spell: *caena-baena sartiga la'ree sobontana ci gunjadbu?* Does the juggler really pierce his stomach, or does he make us believe it by magic? *kulae gunkja, ekla kae daritua*, he has put a spell on the tiger, it cannot move; *miad deora hasutani loromente hijutan najome gunja*, a witch-finder has bound by a spell the witch who came to spy the patient, (she fell on her back).

VI. intrs., to become efficacious:

ranu ka guntana; aina kaji ka guntana, my advice is not followed. *gu-p-un, gu-p-un* repr. v. (1) to show thankfulness to each other: *deperagare gupun lagatina*. (2) to be in the habit of showing thankfulness: *ne horoko gupuna*. (3) adj., thankful: *nido ka gupun horo, jaimin denagaire apanmente jetana banoa*, this is an ungrateful man, however much one helps him there is no return of good offices.

gun-p p v., (1) to be shown thankfulness: *isunia denagakenreo jeta iminua kaina gunjana*, after aiding very much I got no thanks whatever for it. (2) to be obeyed, to see one's advice followed: *aina kaji ka gunjana; pancaitre kaina gunjana*. (3) to be put under a spell: *kula gunjanci ekla kae darijana*. (4) to become efficacious: *aina ranu ka guntana*.

gu-n-un, gu-n-un vrb. n., the degree of efficacy: *inia ranu gunun gunjana, misa nutege hasutani bugiuterjana*.

guna Has. **gonha** Nag. (II. *gunhā*; Sad.) I abs. n., culpability, responsibility: *ne horore guna banoa*, samagege sahjaia, this man is innocent; it is without reason that you call him to account.

II. sbst., (1) a fault, a sin: *ama gunara sajai Sinabonga omamea*, Singbonga will punish thee for thy sins; *ama guna gapa bioora*, thy fault will be judged to-morrow. (2) the effects or consequences of a fault: *ne horo hature mara gunae namaqbua*, this man, by his

guna-ciŋa

crime, has attracted a severe visitation on our whole village.

III. adj., with *hoŋo*, a culprit : *guna hoŋoko daroga* tolkedkoā.

IV. trs., (1) to commit a fault : *ceŋe gunakeda*? What fault has he committed? *gunakedleae*, or *aleae gunakede*, he committed a fault against us. (2) to seduce a woman : *ne kuŋi barāe gunakja*, enamentee cilanjana.

V. intrs., (1) to commit a fault : *gunakedaiŋ*, cilekatope baiiŋ? I committed this fault, what am I to do to get your pardon? (2) of a woman or a couple, to have sexual intercourse : *en kuŋi gunakena*; *isu dinutekina gunatan* tai-kena, *tisinakina* sibjana.

guna-o p.v., (1) prsl., to become guilty of a fault or sin : *ne pabita begar kulitem godlerem gunaoa*. (2) imprsl., of a fault or crime, to be committed.

gu-n-una vrb. n., the greatness of a fault : *gununae gunakeda*, Munda poneote k̄a baioa, sarkārre, udubōka, he has committed such a crime that it is beyond the power of the panchayat to judge it : let the authorities be warned.

guna-ciŋa Has. *guna-gari* Nag. I. collective noun for all kinds of faults : *gunaciŋare janaōle epekātana*, we always forgive each other's faults.

II. adj., with *mukudima*, a criminal case : *gunaciŋa mukudimape t̄oakana ci otesānr̄a*?

III. trs. or intrs., to commit several faults : *cikanakoe gunacitakeda*

gundana

hatuuteko harururakja?

gunal (Sad. *ghun, ghuni*) I. subst., saw-dust : *darur̄a gunaire* aril dōlere k̄a seroako menea, it is said that ice kept in saw-dust does not melt.

II. intrs., to produce saw-dust : *tisiŋa hur̄ingepe gunai keda*.

gunai-o p. v., imprsl., of saw-dust, to be produced : *net̄are daruko hadkena*, *pur̄age gunaiakana*.

gunan, ḡānan adj., possessed of preternatural or magical powers : *en bur̄ia k̄ube gununa*, she is a powerful witch.

gundail and **gundail-eŋe** vars. of *gunduil* and *gunluil-inuŋ*.

gundana Nag. I. abs. n., feeling of strangeness, ridiculousness, in forms of speech : *ne kajir̄a ale Nagurikonaa gundana* banoa, for us Naguri people there is nothing ridiculous in this way of speaking.

II. adj., with *kaji*, strange forms of speech : *Hasada kuŋi abu Naguriko talare gundana kajikoe caljada*, a woman born in the Hasada country spreads amongst us Naguri people strange dialectical forms.

III. trs., to find certain forms of speech ridiculous : *alana bakār̄a niku gundanaŋada*, they do not like our dialect.

IV. trs. caus., to cause a feeling of dislike by the forms of speech one uses : *ne Gomke bakār̄ k̄a ituanr̄atee gundanaŋedleae*, not knowing the language this Missionary got on our nerves by his way of speaking.

V. intrs., with inserted prsl. prn., to dislike, to find strange or ridiculous, a dialect, a way of por-

gunduil

nouncing, certain forms of speech, mistakes in the language, a language : Naguri bakârâ Hasadako *gundazkoa*, Hasadâ bakârâ Naguriko *gundazkoa*; ne Gomke Munda bakâr kae saria, puragee cûkea, enate *gundazkedlea*.

gundaz-en rflx. v., same meaning: keđa, hađa, gađa, urâi, hađ, nekan kajikore Hasadako *gundazena*.

gu-p-undaz repr. v., to dislike each other's dialect: kajikia *gupundaztana*, enamente inkiñâ bakârâ kâ tâlqtana, they do not like each other's dialect, that is why their conversation drags. Also used sbetly.: abu Hasadakolq okooko kajire *gupundaz* menam saria ei? Do.t thou know in what the Hasada dialect differs from ours?

gundaz-q p. v., (1) of forms of speech, to be disliked: ne kaji Hasadare *gundazoa*. (2) of people, to be caused to feel dislike for the forms of speech used: ne kajite Hasadako *gundazoa*.

VI. adv. with or without the afxs. *ange*, *ge*, modifying *bakârâ*, *aium*, *aľakar*.

gunduil, **gunduilul** Has. **gundail** Nag. (Sad. *gunduael*) I. sbst., the act of throwing a stick so that when it hits the ground it turns several times over and over: mar! amâ *gunduil* leľka, come, let us see how thou canst throw thy stick. II. trs. or intrs., to thus throw a stick: *gunduileme*; soťa *gunduileme*. *gunduil-en* rflx. v., to turn a summersault sideways several times in succession as sword dancers do.

gundâ

gunduil-q p. v., of a stick to be thus thrown: okoñ soťa *gunduilakana*?

***gunduil-inu**, **gunduilul-inu** Has. **gundail-en** Nag. I. sbst., a game played mostly by cowherd boys with the sticks they use to drive the cattle. The sticks are about a yard long. First the sticks are placed upright in a bundle to see which is the longest. The boy whose stick is the longest, starts the game by throwing his stick in such a way that when it hits the ground it turns over and over several times. The spot where it first touches the ground is marked down. It is from there that all the other boys in turns will throw their own stick in the ordinary way at the longest stick which is laid on the ground in the place from where it was first hurled. If anybody hits it, the same boy with the longest stick has to hurl it afresh, and so on until it happens that nobody succeeds in hitting his stick. Then the boy whose stick lies furthest from the mark has to take his place.

II. intrs., to play this game: *gunduilinuqtanako*.

gundâ (Sad. Or. *gundâ*) I. sbst., powder, very small bits, crumbs: *marcigundâ* utureko herea, they strew powdered chillies in the stew; *buzugundako* hundiŭpe, bursire jamaqka; goťa metaikodoe jomkedâ, *gundâe* omqina, he ate the whole sweetmeats and gave me those that were in crumbs.

II. adj., (1) with *marci*, *tamaku*,

gundā

etc., powdered : *gundā* tamaku amā nasādanire menā ei ? (2) with *caūli*, rice mixed with broken pieces. (3) with *busu*, small bits of straw.

III. trs., (1) to reduce to powder : tamaku *gundakeda*. (2) to tear, break or hack to bits : honko inuāinuāte busuko *gundajada* ; simjara aūrige cini *gundāea* ? Hast thou not yet hacked to bits the bones of the fowl ? (3) to reduce to crumbs : ne pukulaq *gundakente* Gomkeā mandini simjaraomke isin-rūraea, having reduced this loaf of bread to crumbs, the European's cook will rebake it mixed with eggs. (4) to loosen completely the soil in ploughing : oŕo misale sikeredo ne goŕale *gundaea*, if we plough this high field once more, all the soil will be loosened (there is no spot where the plough will not have passed).

gundā-q p. v., corresponding meanings : tamaku *gundāakana* ; simjara *gundāakana* ; busu *gundāakana* ; pukulaq *gundāakana* ; goŕa (or ote) *gundāakana*.

gu-n-unḍa vrb. n., the extent of powdering or reducing to bits or crumbs : ne simjara *gununḍa* *gundāeme*, baūla hoŕo raŕi sukulekae jomeleka, reduce these fowl bones to such small bits that even a man without teeth can eat with pleasure.

gundaq̄leka adv., so as to reduce to powder, small bits, etc. : *gundaq̄leka* samgeme.

IV. adverbial afx. to *dal*, *itikiḍ*,

gun-geān

kece, *koŕam*, *riḍ*, *ruŕuḍa*, *samq*, *sī*, *tega*, etc., meaning : so as to reduce to powder, small bits, etc.

gundi (Or. *gundi*, heifer ; Sad. *gondi*, *gundi*.) I. sbst., a cow used for ploughing, in entrd. to *gai*, a cow kept for breeding only : aūri balŕe siŕ ituakanreo *gundi* mente kae kajioa, a heifer, even if it has learned to plough, is not called *gundi*.

II. adj, with *uri*, same meaning : *gundi* *uri*le *kiriaakia*.

gundi-q p. v., to become a ploughing cow : mahado oŕarakane tai-kena, niulaḍdoe *gundiakana*, last year it was still a heifer, now it is a ploughing cow.

gundul.gundul (H. *gundlā*, round, circular ; Sad. *gundgundā*) syn. of *gundā*, but not used in cpd. nouns, as *marcigundā*, *busugundā*.

gundum gundum gundum gurūku gundum gundum (twice) imitative description of the rhythm and sound of the *n'gera* drum during an *orjalar* dance.

gundum gundūm gundūm ūkūrū gūrūm gundūm (twice) imitative description of one of the rhythms of the *nagera* drum during a *bajan* dance or song.

gungār, *gūngār* syn. of *gunan*. Also used as adj. noun.

gun-geān, *gūn-geān* I. sbst., the knowledge of medicine ; the knowledge and use of magical powers : nītare *gungeān* menā, celanpe ; he Siḅbonga, aŕumeme, ... oŕo ale *gungeān* oḿaleme, O Singbonga,

hear us and give us the knowledge and use of magical powers (Occurs in a prayer made by the pupils of witch-finders).

II. adj., syn. of *gunan*.

III. trs., of witch-finders and medicine-men, to communicate the knowledge and powers of their craft: *modsir-ma aiaataram eelakora gungeān-ma*.

gungeān-en rflx. v., to learn and acquire this knowledge: *ne hoṛo oko gurutaete nekae gungeānen-jana?*

gungeān-q p. v., to get initiated into one of these crafts: *ne guraū itute isu hoṛoko gungeānjana*.

guni or *sandekunba* Ilo, *fide* Haines, syn. of *guṛia*, *guṛi*, *gūri*, *karmilaru*, sbst., *Stephegyne parvifolia*, Korth; *Rubiaceae*,—a small or medium-sized tree with silvery grey twigs. Its flowers are united, by their confluent calyx tubes, in globose, axillary or terminal heads; the corolla is a long funnel-shaped, shortly 5-lobed tube.

gunjal-gunjal (H.) syn. of *cālāl*. It may also be used as abs. n.: *ne daṛa gunjalgunjal lette nūlege aagaōkiña*, seeing the great clearness of this water, I desired to drink.

gunfa, **gunfa-ḡsār**, **guntura**, **guntura-ḡsār** (H. *gunthnā*, to thread, to string; Or. *gunthā*, pellet bow) syns. of *gulaṭ*.

guntura-guru syn. of *barbokoakan gurukon*, sbst. The *guru*, field-rat, has young ones thrice in the ear, and all are found together in

the nests. Those of the first batch are called *gunturaguru*.

gunturi, **guntui** Nag. **gurtūṛṭ** **gurtūṛūṭ** Has. I. sbst., (1) anything such as a small twig, a rolled up piece of cloth or paper, or a feather, used to clean by a twisting motion the ears, the nose or a boil: *similra gunturi baiime*. (2) the act of using this: *puram jorkia, gunturi kae sahatinakeda*.

II. trs., to clean with a *gunturi*: *ne h n lutur gunturilipe*, *babātajaia*; *guṛa gunturime*; *mūre gunturiekore jaimin duṛun akan hoṛoko rokageko conoa*, however fast asleep, a man will wake at once if smth. is twisted in his nose. Note the saying: *okoe gunturilije ne hoṛo*, *namināe eperatana?* Who has excited this man into being so quarrelsome.

gunturi-n, etc., rflx. v., to twist smth. in one's ear, nose or boil: *lutur babātajaia, similra gunturina gunturi-q*, etc., p. v., to be cleaned with a *gunturi*: *iniḡ lutur gunturikae potokatana*, twist smth. in his ear to clean it, there is pus.

gunturi-ader and vars. as above, trs., to push in with a twisting motion: *pēeko gunturiaderkedu*, they drove in the screw.

gunturiader-q p. v., corresponding meaning.

gunturi-ofoa, **guntui-ofoa**, **gurtūṛṭ-urua**, **gurtūṛūṭ-urua** trs., to take out by a twisting motion: *iruad gunturiofoame*, twist smth. in his ear to remove the wax; *pēc gunturi-ofoame*, remove the screw.

gunturiōdōq-q p. v., corresponding meaning: *guṛareṇ tuka gunturiō-dōjana*.

gunturi-undu, guntui-undu Nag. **gurtūri-undu, gurtūri-undu** IIs. trs., to bore with a gimlet: mail *gunturiundu-keate* sārko soaben, having bored a hole in the shaft they fit into it the head of the arrow.

gunturiundu-gg, gurtūriundu-n p. v., to get bored into with a gimlet.

gunu sbst., used, like *māōq*, by little children instead of *pus*, a cat.

gunu !gunu ! (Sad., Or. *guni-guni*) I. interjection used when calling a cat.

II. trs. or intrs., to call a cat: *gunugunuime, gunugunuime*.

gunugunu-n p. v., of a cat, to be called: *gunugunulene* mendō kae aīumkeda.

gunu-gunu Nag. syn. of *ganamganam*, but denoting only slowness of walk.

gunuul Nag. (Sad. *gunul*) syn. of *cunur* IIs.

gunnm-gunum var. of *ganamganam*.

guṛaga syn. of *ghorāghora*.

guṛaga var. of *ghorāgha*.

guṛaga (fem. **guṛagi**) (A. H. Sad.) syn. of *gadi*, but never used of hoarseness.

guṛagi (Or. Sad. *guṛgī*, chrysalis) sbst., (1) var. of *ghorāghi*. (2) a chrysalis, v. g., *lumamguṛagi*, a silk-worm chrysalis.

guṛagi-n rfx. v., to change into a chrysalis: *lumamko tolenjanate cimin dinreko guṛaginam ituana ci ?* *guṛagi-q* p. v., to become a chrysalis :

tolentan soben tijuko guṛagioa entaēomte pampaladenjanāi oṛāko gerbyia.

***guagu** (Sad. Or.) I. sbst., a hood-shaped waterproof covering the head shoulders and back of the wearer. It leaves the arms entirely free for work though it extends sufficiently over either side to protect also the chest and stomach against the rain. Its length averages from 3' 4" to 3' 8", its breadth, when folded, about 20". When put on it opens to about 2' (Pl. XVII, 4). Barriving the string on the top for hanging when not in use its whole fabric contains nothing but the broad, rather soft and very flexible leaves of the *ruṛuq* climber, *Bauhinia Vahlia*. These leaves hold together by their petioles, the petiole of each being pinned into the next blade and the free ends sticking out on the outer surface whilst the inside remains quite smooth. This fabric is about 1½" thick, perfectly watertight and feeling very warm. It is certainly a great boon for people who have to do most of their field work during the rains, but as the name it bears is probably foreign it cannot be an invention of the Mundas.

Note (1) the following riddle, the answer to which is *guṛagu*: *ectanre aṛakata, bitarre saṇri*, the rafters are above, the thatch underneath. (2) the saying: *hulagguṛguleka rikan*, or *hulagguṛgun*, to render oneself similar to a torn waterproof, i.e., to give way to despondency, to

let oneself be unmanned : diku jatiko mođekođ dukureoko *hulgguguguna*, Hindus yield without reaction to the least ailment.

II. trs., (1) to make into a leaf hood : ne sakamko baria *gugugime*. (2) to protect smb. with a leaf hood : ne hon *gugugime*.

gugugun flx. v., to protect oneself with a leaf hood : da hijutana, cukurunam oim *guguguna* ? Rain is coming, wilt thou put on a leaf hat or a leaf hood ?

gugugu-p. v., meanings corresponding to the trs. : ne sakamko apiado *guguguna*.

gu-n-ugugu vrb. n., the extent to which a leaf hood is used : hepatane *guguguni* gugugunjana, setačete t. kin enatae otañjana, whilst weeding she kept the leaf hood over her head from morning till noon without taking it off.

guagu Has. syn. of *bađa*, *bađi*, *bađa*, *b ri* Nag. I. sbst., (1) great grandfather and great grandmother. (2) great grand-uncles and great grand-aunts. (3) father's elder brother and his wife. (4) mother's elder sister and her husband. (5) the corresponding young people. The vocative of address is either *gugugu* or *kuku* Has. *bađa*, *bađi*, *bađa*, *bari* Nag. It takes the prsl. prns. *ia*, *m*, *te*, etc., as pos. afxs., except when two interlocutors speak of their common *gugugu* (in which case no pos. afx. is added) : *gugugua* hijutana, my uncle is coming ; *gugugu* hijutana, our common uncle is coming. To distinguish the sex, the

epds. *guguguiakaram*, *gugugumburia*, *guguguiakora*, *gugugutekuri*, etc., are used.

II. intrs., with ind. o., to address smb. by the vocative *gugugu* or *kuku* : okoni aia *gugugua*, ini ainoe *guguguiña*, anybody I call *gugugu* calls me also by this name.

gugugu-ara Has. syn. of *bađara*, *bađara* Nag. I. sbst., (1) the husband of one's great granddaughter or great grand-niece (2) the son-in-law of a man's younger brother ; the son-in-law of the younger brother of one's husband. (3) the son-in-law of a woman's younger sister, the son-in-law of a man's younger sister-in-law. The prsl. prns. *ia*, *m*, *te* as pos. afxs., come at the end of the epl.

II. intrs., with inserted ind. o., syn. of *kukuara* Has. *bađara*, *bađara* Nag, to call smb. by this name : *guguguaraniña*, he is my *gugugua*.

gugugud (? a jingling repetition of H. *gud*, bosom) syn. of *gugugud*. Moreover, trs., to press smb. or smth. against oneself : lija puturakeate gutiree *gugugududajada*, he carries his cloth bundled up and pressed under his armpit. (2) to shelter little children under one's cloth. (3) of birds, to shelter their young under the wing. (4) jokingly, to let smb. share the protection of one's umbrella.

gugugud-en flx. v., (1) of a child, to press itself, especially with its face, against smb. : hondo boroqiña, enagatetareo *gugugudenjana*, the child was afraid of me, it hid its face in the dress of its mother. (2) of a child,

to hide or take shelter under smb.'s clothes. (3) jokingly, to take shelter with one who has an umbrella: catom kae aulā, aiatāree *guagudentana*. (4) of the young of birds, to take shelter under the hen's wings: kuṛiḍ jilatātana, simhonko engatetāreko *guaguḍḍibenjana*.

guaguḍ-ḍ p. v., meanings corresponding to the trs.: putuṛaikan lija gutire *guagudoka*, aloka lumoa; ne hon lo aiñā *guaguree guagudakana*; simhonko engatetāreko *guagudakana*; amā catom banoa? aiatāree *guagudome*.

gu-u-uaguḍ vrb. n., (1) the extent to which one lies down close to smb.: en hon *gunuagude* *guagudenjana* misa raṭi kae biridjana. (2) the act of lying or pressing against smb., or of taking shelter with or under: amā catom huṛiagea, *gunuaguḍḍe* kaia suṛuua, thy umbrella is too small to shelter us both.

guagu-hanar Has. syn. of *bari-hanar*, *baḍihanar* Nag. I. sbst., (1) great grandmother-in-law; great grand-aunt by marriage. (2) the wife of the elder brother of one's father-in-law. (3) one's mother-in-law's elder sister. (4) the corresponding young females. The vocative is *guagu*, *kuku* Has. *bari*, *baḍi* Nag. The pr. l. prns. *iṇ*, *me*, *te*, are added as pos. afxs. at the end of the cpd.: *guaguhanariṇ*.

II. intrs., with inserted ind. o., also *kukuhhanar* Has. *bari-hanar*, *baḍihanar* Nag. to call smb. *guagu-hanar*: *guaguhhanaraiṇ*, she is my *guaguhhanar*.

guagu-honjar Has. syn. of *bari-honjar*, *baḍahonjar* Nag. sbst., (1) great grand-father-in-law; great grand-uncle by marriage. (2) elder brother of one's father-in-law. (3) husband of the elder sister of one's mother-in-law. (4) corresponding young male people. Constructed like *guaguhhanar*.

guagu-kimin Has. syn. of *bariki-min*, *baḍikimin* Nag. sbst., (1) wife of one's great grandson or great grand-nephew. (2) the daughter-in-law of a man's younger brother; the daughter-in-law of the younger brother of one's husband. (3) the daughter-in-law of a woman's younger sister; the daughter-in-law of a man's younger sister-in-law. Constructed like *guaguhhanar*, but *kiminkir* or *kiminko* are also used as corresponding vocatives of address.

guaguleka Has. See under *goragho* Nag.

guagu-nāfi (Sad. *guaghu laraṭag*) syn. of *ruṛuṇāfi*, *lamānāfi*, sbst., Bauhinia Vahlia, W. and A.; Caesalpinieae,—an extensive climber with very large 2-lobed leaves, showy flowers and 8-10-seeded woody pods. The fruit is called *lamā*; each half of the pod, when it has burst open, is called *keḍ*. It bursts with a loud report, the seeds being projected at a distance of more than a hundred yards. The seeds are eaten as a pulse. The leaves are used in the manufacture of leaf hoods (*guagu*) and leaf hats (*cukuru*). Very strong twine is made from its fibres, and sold, espe-

cially by the Birbors. The branches of a second year's growth, are split, and the slices used to tie laths to rafters.

***guagu-poŋom** sbst., a paddy bale made of the leaves of the *guagunārī* (Pl. XXII, 5). These bales are comparatively small and are frequently hung up under the roof of the house. The outer covering has the same fabric as that used for the *guagu* and described under this word. On top there is an opening as large as the fist. This, when the little bale is filled, is stoppered with some straw or a few *guagu* leaves kept in place by the twine which surrounds and strengthens the envelope.

guagure-bokoboča I. sbst., the degree of relationship existing between cousins whose great grandfathers were brothers: *guagure-bokobočare eperan* hobajana.

II. adj., related as such cousins (male or female): *guagurebokoboča* horokina nikirado; *guagurebokobočaki*, they are such cousins. Also used as adj. noun, *guagurebokobočaki* hijutana, two such cousins are coming.

guaguruđ, goagorođ (Sad.; II. *gulgulūnā*, to tickle, to titillate) syn. of *daŋagamaŋ*.

gupi (II. *gopāl*, fem. *gopi*, cow-herd) I. sbst., (1) the act of grazing the cattle: *gupire* miad urī adjana. (2) the fact of cattle being grazed: ne urī tolgurakana, goča sánj *gupi* kae namkeda, this bullock is shut up, it has been the whole morning

without grazing. (3) the manner of grazing the cattle: *amā gupi* kina sukuada, *taŋaŋakoreni* harbarakeđkoa, I have not been pleased with thy manner of grazing the cattle, thou hast taken them over grassless uplands.

II. adj., (1) with *urī*, a bullock actually grazed: *gupi* urīko kosateko harkeđkoa? (2) with *daŋda*, the stick the cowherd always takes with him: nea alacim baiia oi *gupi* daŋda? (3) *gūpi* horo, *gūpi* hon, a shepherd, goatherd or cowherd: *gūpi* honko kasurto baba jomjanre enagaapuko enareko daŋdeoa, when through the fault of the children in charge, the cattle graze on a standing crop of paddy, their parents get fined. (The fine is generally 1 anna for goats; 2 annas for bullocks; 4 annas for buffaloes; 1 R. 4 annas for ponies).

III. trs., to herd, to graze cattle: *bania* baŋaia, urīkoe *gupijant*, my elder brother is not here, he is gone to graze the cattle. (2) to graze the cattle on grass, on a standing crop: ne kodebu *gupia*, purage miadmiadjana, horobu herrūratea, we shall let the cattle graze on this millet, it has grown only a few ears, then we can sow Glycine instead.

gupi-n rflx. v., (1) in jest, of numerous children, to pluck and eat the leaves of Eleusine millet, mustard, gram, etc., *honko* kolecagreko *gupinjana*. (2) of cattle, to graze on a sown field, through want of supervision: *gūpiko* inureko

blaonjana, en'ip'ige ujiko alea babareko *gupinjana*.

gupi-p p. v., (1) of cattle, to be grazed: apa ujiko okosareko *gupiakana*? (2) of a place, to serve as grazing ground: ne piri gapa *gupioka*, tisia kabu.

gu-n-npi vrb. n., (1) the care with which, or extent to which, cattle are grazed: *gunupi* gupikope, miad jaked uri b gar lile ora alokako bo'o; ne hogo ujiko *gunupi* gupikedkoa, setaite aiub enawe baranledkoa (2) the act of grazing and its manner, same as under 1.

gupini, *gupikita*, *gupiko* noun of agency, a steplerd, goatherd or cowherd.

gupi-aiuh trs., (1) to keep the cattle grazing till night on the same spot: miad piri gre *gupiauhkedkoa*. (2) to use one and the same spot as grazing ground till night: miad piri *gupiauhkeda*.

gupiauh-en rlx. v., to remain till night grazing on a standing crop: hola jeta kabu torkia, miad uj alea guruluree *gupiauhbenjana*.

gupiauh-p p. v., (1) of cattle, to be kept grazing till night on the same spot: hola en piri gre ujiko *gupiauhlena*. (2) of the same spot, to be used as grazing ground till night: hola en piri *gupiauhlena*.

gupi-aten rlx. v., to pass the whole night grazing on a standing crop: enatanida ania kerakia uruajanci aña rapirekia *gupi-atenjana*.

gupi-caba, *gupi-cca*, *gupi-hender* I. sbst. the condition of a spot

grazed bare: en piri *gupicec* lelkedoi ensate kaina haridikedkoa.

II. adj., of a place, grazed bare: en honko *gupicec* piri greko gupikatejadkoa.

III. trs., to lay a place bare by leading too often the cattle to graze on it: honko ne piri ko *gupicec-keda*.

gupicaba-p, *gupiccca-gg*, *gupihender-p* p. v., to be grazed bare: burusate kaina haridikoa, *gupicecakanau*.

gupi-idi trs., to lead on the cattle slowly, letting them graze along the way: a'ope hursokoa, *gupi-idikope*.

gupidi-p p. v., corresponding meaning: hatusateko *gupidoka*, aiubotana.

gupi-nam trs., to find or meet smth. whilst grazing the cattle: babagore gagarle *gupinamkia*, we found a quail when we led the cattle on the paddy stubble of the high field.

gupinam-p p. v., corresponding meaning: miad gagar *gupinamjana*.

gupi-sare trs., to leave a spot ungrazed.

gupisare-gg p. v., of a spot, to be left ungrazed.

gupi, *gupiti* (Sad.; Sk. *gupi*, a sword-stick; *gupta*, hidden) I. sbst., (1) a sword-stick: *gupiti* misamisa pitre rakaboa, sword-sticks are sometimes brought for sale to the markets. (2) the act or habit of conversing secretly: niki *gupiti* lete ka sukubedlea; niki *gupiti* ciula ka hokao.

II. adj., with *kaji*, *jagar*, secret

talk. Also used as adj. noun : alaiare miad *gupūti* menā, naŋke aiūā orī senme, I must speak with thee in private, come to my house later on.

III. trs., (1) to tell smth. in private : en horokiā cikanākiā *gupū-titana* ? rugun aiūngtana, what are those two telling each other secretly ? The mumbling of their voices is heard. (2) to keep smth. back, to keep smth. secret : soben kaji udubeme, taradom *gupūti-jad-lekale* tūrjadma, thou seemest to hold back several things : out with them !

IV. intrs., to have a private conversation : en orārekiā *gupūt-kena*, eēnā lang eēnā kale iturna, the two had a private conversation in that house, we do not know about what.

gupūti-n rlx. v., same meaning : mod-gantalekakiā *gupūtinjana*, entaēonte paneūtirekiā upūalena, the two talked privately for about an hour, after that they came to the panchayat.

gupūti-g p. v., meanings corresponding to the trs.

guptu-candū, **gupūtu-candū** syn. of *cāitcandū*, sbst., the lunar month coinciding generally with March, and beginning with the new moon in the reckoning of the Mundas.

gupu-gupu Has. **gugu-mugu** Nag. syns. of *uūpupura*.

gur I. trs.,* (1) Nag. syn. of *raūr*, *raūrū*, to fell or cut down a tree : ne daru *gurepe* ; ne daru hoō *gurkeda*, the wind has thrown down this tree. (2) Has. Nag. to flatten or bend down a standing grain crop so that the stems lie on the ground : nimirā hoōdā soben

gorābabakoe *gurkeda*. (3) Kera. to roll a log of wood ; to put on its legs a bed that is turned on its side : parko n *gureme*.

II. intrs., (1) of a tree, to lean over : daru *gurlana* (2) of a grain crop, to lie flat on the ground : baba *gurlana*.

gur-en rlx. v., in jst. to lay oneself down : boḥo nūkeḍei hanŋa-regre *gurenjma*.

gur-g p. v., meanings corresponding to the trs : ne baba lo kā in taljanci *gurjana*.

gūr! (Sad) I. interjection, a cry to the cattle to drive them round on the threshing floor in threshing paddy.

II. trs., to drive the cattle with this cry : *gurkēm*.

gur-g p. v., of cattle, to be driven with this cry : miŋk *gurkha*.

gurgur adv., with or without the affxs. *angē*, *ge*, *tan*, *lange*, modifying *kakala* : *gurgērko kakalaca* dāūritanre.

guraō (Sad *gurack* ; Or *genūō gurūnū*) trs., (1) with *genūa*, ball, as d. o. a) to take one's revenge on smb : musiāqādin gendaina *guraōpea*. (b) syn. of *pūa camlūō*, to punish severely : arkaŋia sahjanre gendale *guraōua*. (2) with *paŋi* turn, as d. o., to take one's revenge on smb : paŋiia *guraōmea*. N. B. *Guraō* means to send back, and is not used in any other connection.

guraō-g p. v., corresponding meanings : genda *guraōoa* ; paŋi *guraōoa*.

gurci Has. var. of *ghureci*, but used only of tops.

gure poetical form of *gur*, parallel

gurgur-tasađ

guri

of *raüre* :

Burure nedela, miru, raürejanaea,
miru.

Beṛare kadala, kire, gūrējān.

On the hill the silk-cotton tree,
O parrot, has fallen down, O parrot.

In the valley the plantain tree, O
parrot, has been stretched on the
ground.

gurgur-tasađ syn. of *birminđi-tasađ*.

gurguđi, gurguri (Sad.; II. *guri*, a pill; Or. *gurgur*, grit, bit of gravel) I. sbst., gravel, a small stone, a little ball, a medicinal pill : cunare *gurguri* mena.

II. adj., (1) with *diri*, gravel. (2) with *jo*, a small round berry : janum-jaromra jō *gurgurigea*. (3) with *cuna*, lime mixed with gravel or small stones : *gurguri* cunara masala pacerimente kã pokōtooa, capāramentedo baioa.

III. trs. caus., to cause the presence of small stones in lime and the like : ne cuna rapitaure hupiaḡe kuila lagaōṛatepe *gurgurikeda*.

gurguđi-g, *gurguđi-gg* p. v., (1) of fruit, to grow into a small round berry : ne darura jō mapararaoa ci *gurgurigo*? (2) to g.t mixed with gravel or small stones : cuna kã isinpokōtojanre *gurgurioa*.

IV. adv., with the affxs. *ange*, *ge*, modifying *baig*, *rikaḡ*, *jōḡ*, *barkaḡḡ* : ne cuna *gurguriange* baijana ; janum-jarom *gurgurige* jōoa.

guri (II. *gurhaur*, stacks of cowdung) I. sbst., fresh cowdung, in entrd. to *gōḡta*, dried cowdung : *guri* giriṭape dubire, throw the fresh

cowdung on the manure heap.

II. adj., with *hasa*, syn. of *guriḡlek* in *hasa*, very fertile soil : apea simānre sobensa *guri* *hasa* mena, enamente enka baba hobatana, within the limits of your village there is everywhere black, fertile soil, that is why you have such good rice crops.

III. tr.: (1) to besmear a wall or floor, with diluted fresh cowdung : tisina raako *guriṭpe*. (2) to sully with fresh cowdung : aĩna lijām *guriḡkeda*.

gu-p-uri repr. v., to besmear each other with cowdung : en honkina *gupurijana*.

guri-g p. v., meanings corresponding to the trs : cilekate ne lijā *guriiana*? *gu-n-uri* vrb. n., (1) the extent to which floors or walls are smeared with cowdung : *gunuri* *guriḡkeda*, ora bitarāte goṭa racae cabakeda (2) the act of thus smearing : ama *gunuri* kale sukuatana, puragem etarakeda. (3) the floor or wall thus besmeared : setara *gunuri* nã ena, haḡadotana dundurate, what was besmeared with cowdung this morning is drying only now owing to the veil of clouds in the sky.

* The Mundas frequently besmear with diluted cowdung the floor of the house and the courtyard or at least the space immediately in front of the house. They often do the same for the mud walls, when these have not been otherwise plastered and polished. This hardens the surface and prevents it from breaking too quickly into dust. Their sole object is cleanliness and health.

It does not mean religious purification as among the Hindus. Any spot selected for the offering of a sacrifice is first levelled, cleaned and similarly smeared with diluted cowdung. When this smearing of the sacrificial spot forms part of the rite, the presumption is that the whole rite has been borrowed from the Hindus.

gurj-kanci Has syn. of *guriuđila* Nag.

gurj-sali sbst., a tree so called, the roots of which are used as a black dye.

gurj-salu-mačno syn. of *jerlemačno* Has. *jherlamačna* Nag. sbst, the Pied Myna, *Sturnopastor* contra.

gurj-tiju sbst., the grub of any of the larger dung beetles

gurj-uđ sbst., (1) an edible mushroom up to 1' high and 5" diam., the head of which is white with brown punctuation and a brown spot in the middle. The pale, brownish-grey stem is inflated and speckled brown at the foot, and has a collar near the head. The lamellae are white. (2) a poisonous mushroom, small, black and growing in clusters on the heaps of dried cowdung and refuse thrown as manure on the fields.

gurj-uđila, gurj-uřila Nag. syn. of *guri-kanci* Has. sbst., a small basket for throwing on the dunghill the fresh dung from the cowhouse.

gurj-uru sbst., any kind of dung beetle, especially the *Geotrupes stercorarius*.

gurtuři, gurtuřuři Has. var. of *gunturi* Nag.

guru (H. Sad) I sbst., (1) a Hindu religious teacher. (2) a teacher of witchcraft, witch-finding, 'v. nom sweeping', etc. (3) a school-master. (4) any kind of teacher : *nekan načl baimente oko guru itua-kađma* ? Who has taught thee to make such ploughs ?

II. trs, to choose for teacher : *biuajo itumente okoepe gurukaja* ?

guru-n rflx. v., to teach, to act as teacher : *alementem guruna ci* ? Wilt thou be our teacher ?

gu-p-uru repr. v., to teach each other : *barabarilaa gupurua* : *aiat-t.čte biuajo itunne, amtaje bōa-gvua itua*.

guru-g p. v., to be chosen for teacher, to become a teacher : *ape dečrakami ituntanre okoe gurulea* ? *iskube cimin hořoko gurukana* ? How many teachers are there in the school ? *gu-n-uru* vrb. n., the number of teachers whose pupil one becomes : *buđikami itunmente ne hořo gurunu-ruđ gurukedkea, gel hořoe puraodled-ko*, *mendo jeta guru sōra kac namkeda*, he made himself the pupil of ten medicine-men in succession, but has not acquired the knowledge of any of them.

guru gosaiā, guru-gosai syn. of *gurunukh*.

gurul-gurul (Sad, also *gurgur* ; II. *ghurnā*, to stare, to scan) (1) of tigers, cats, etc., to stare with dilated pupils and eyes shining in the dark. (2) fig. of men, to stare with large eyes, in entrld. to *garal-gurul*, of tigers, cats, etc., and men, to look about with eyes as described.

Constructed like *garalgurul*, but used moreover intrins. with inserted ind. o. : *pusi gurul/gurulaiqlana*, the cat stares at me with eyes shining in the dark. As adv. it may take the form *guru'leka* : *pusi gurulekae medainstana*

***guru-mukh, guru-mukhu** I. sbst., hinduization (litly, the mouth of the *guru*). This expression is derived from the fact that the *guru* (religious teacher, always a Brahmin) who receives an aboriginal into Hinduism, after pointing out the things he will no more be allowed to eat viz., meat and such fruit as has been caused by an animal to fall from the tree, blows through the fist into his ear. He does the same to the children of Hinduized aborigines on the day of their marriage, so that the use of meat is forbidden them only from this time onward : *latar disuure gurumukh purage calaqltana*, in Tamar there is much hinduization of aborigines ; *gurumukhree* Folejani, he has been received into Hinduism

II. adj., (1) with *horo*, a hinduized aboriginal : *gurumukh horoko okokoq kako jjomam ituaria ei?* Also used as a l.j. noun : *ale hature api ora gurumukhko menakoa*, there are three hinduized families in our village. (2) with *hora*, the Hindu religion : *gurumukh horarekoa*, they are hinduized.

III. trs., syn. of *ora*, to receive into Hinduism : *netaren Bamarê apia haturen ho okoe gurumukhkeqlkoa*.
gurumukh-en, gurumukhu-n rlls. v,

syn. of *orarikan*, to let oneself be hinduized : *aledo kale gurumukhuna*.
gurumukh-g p. v., syn. of *oraq* to get hinduized, to be received into Hinduism : *gurumukhakan horokoq* houe aqandire Bamarê orakoa, the Brahmin receives into Hinduism on the day of their marriage, the children of the hinduized aborigines.

gur, guru Has (II. Sd. *gur*) var. of *gukur* Nag.

gura Has. var. of *guda*.

gura syn. of *orokogor*.

gura (Sal.; II *phora*) I sbst., a boil : *tire gura namakia, auri jaroaot*

II adj., affected with a boil : *gura ti kaita ekladapitana*, I cannot move about my arm on which there is a boil.

gura-g p. v, to get a boil or boils : *katarce gurakana*.

gurai, guraku syn. of *nuî tamaku*, I sbst., the mixture smoked in bubble bubbles. It is formed of powdered tobacco stems and petioles, and *coa gur*, bitter molasses. These are perfumed with *rojan*, a kind of oil used only for this purpose.

II. trs., to prepare into this mixture : *ne qanti guraipe*.

gurai-g p. v., to be prepared into this mixture : *ne qanti guraiçka*.

gurda, gurdað, gurda, gurdað 1^o of horned animals, syn. of *ntuð*. 2^o of men, I. sbst., the fact of being caught by the neck and having the head knocked against smth. : *kam manatiaredo gurdaðm namae*.

II. trs., to catch snb. by the neck

gūr-ḍandā

and knock his head against smth. : pacriḥee *gūḍakīa*, molonāree ḍūjana. *gu-p-urda* repr. v., to knock each other's head against smth. : pacriḥee *gupurdate* barānkina bḥ hasuked-kīa.

gūrda-ḡ p. v., to be caught by the neck and get the head knocked against smth. : otere apisae *gūrda-jana*.

gu-n-urda vrb. n., (1) the extent to which, or force with which, this is done : *gunurdae* gūḍalīa, molonae ḍūterjana, he knocked the man's head against smth. so violently that he has a large bump. (2) the act : misa *gunurdate* kae kabukīa, mendo apisae gūḍakīa, by knocking the man's head the first time he did not hurt him much, but he knocked it thrice.

gūr-ḍandā syn. of *gūḥkatauri*, *gūḥkoseār*, sbst, Saccharum officinarum, Linn., Gramineae,—the Sugarcane, a tall, erect, perennial grass, with thick, juicy stems. The latter are sold in the markets and sucked by children. The plant is not cultivated industrially in Chota Nagpur.

gūḥ var. of *ghurū*.

gūḥ (II. *gūḥ*) I. sbst., a ball of smth. soft., sold in this form : metāi haṭīajana, mipiḍ *gūḥile* namkeda.

II. trs., to roll smth. soft into a ball : honko hasate guliko *gūḥīa*, the children roll clay into pellets : iliranuko *gūḥīa*, they roll the rice beer ferment into balls for selling or keeping ; buṭara, manīara, kedeāra, soben enkatege jomḡ ara

gūḥ

gūḥkedaeke larūea, all leaves which are eaten raw, are rolled into balls before being thrown into the mouth.

gūḥi-ḡ p. v., corresponding meaning : soben sutam *gūḥi chakana*.

gu-n-urū vrb. n., the amount of rolling into soft balls : dumba-ladmente holon *gunurū* *gūḥikeda*, eṭu perḡuterjana.

Gūḥia sbst., name of a spt of the Mundas, of which *Sandjūḥia* is a subsept. See under *tūli*.

gūḥia-daru syn. of *gunidaru*.

gūḥi sutam, *gūli-sutam* sbst., a ball of thread.

gūḥi, *gūḥi*, (Or. *gūḥi*, any of the gunny bags on a sumpter bullock or packhorse ; II *gon*) sbst., a gunny bag with what it contains, in entry to *hara*, an empty gunny bag : cimin *gūḥipe* lwiakada ? How many bags did you load on the cart ?

gūḥi-daru, *gūḥi-daru* var. of *gunidaru*.

gūḥkaḍ, *gūḥkaḍ* (Sāl. *gūḥkack*) syn. of *eger*, *eraz*, but not used when the scolder is the superior or elder of the scolder. It is used fig. of the clouds bursting in loud thunder : rimbil *gūḥkaḍjula*.

gūḥ-katauri (II. *gūḥ katauri*) syn. of *gūḥḍandā*.

gūḥ-koseār syn. of *gūḥḍandā*.

gūḥra, *gūḥura* (Sāl. *thūḥra*, *thūḥila*) syn. of *ḍunḍula*.

gūḥu var. of *gūḥu*.

gūḥu var. of *gūḥu*.

gūḥu-ara syn. of *ciniṣakam*.

gūḥuḥ, *gūḥuḥ*, *gūḥuḥpu*, *gūḥuḥ*,

gurûda

gurûp, guruppu (H. *gharap*, immersed; Sad. *garpiək*, to swallow, to hide) vars. of *garâpað*.

gurûda var. of *gurûdu*.

gurûgu, gurûgu-diri (Sad. *gulu*, *gurgu*) sbst., a roller of hard stone, globular or cylindrical, and in the latter case about 1' long (Pl. XV-III, 5), used to grind especially spices and medicinal roots on the *ridîni*, grinding stone (same Pl., 4).

guŕu-guŕu adj., with *diri*, a globular stone at least as large as a hockey ball.

guruguru-u p. v., of stones, to become large and globular; in the prf. past, to be large and globular: ne *diri guruguruakana*.

gurugurutan adv., modifying *seno*, to go rolling: jolare poŕom baŕilere *gurugurutan* senoa, if a rice bale falls from the cart on a steep ascent, it goes rolling.

guŕu-guŕu syn. of *huruhuru*, *ruŕu-ruŕu*, diminutive of *garaguru*, *harahuru*, *rararuru*. It refers to not very near thunder, and is constructed like *garaguru*.

gurugusu var. of *gorogoso*.

guŕu-heol, guŕu-hethel sbst., the earth thrown up by a field-rat.

guŕûlu var. of *guŕlu*.

guŕûlu-jonra var. of *guŕlujonra*.

guŕûlu-kukura syn. of *babakukura*.

guŕûlu-mandî sbst., *Panicum miliare* grains husked and cooked whole.

guŕum guŕumguŕum guŕum guŕumguŕum ŭkûdûm ŭkûrû guŕumguŕum (twice) imitative description of the rhythm and sound of the *nagëra* drum dur-

guŕumûrîâ

ing a *khemŕa* dance.

guŕum guŕumguŕum guŕumguŕum (twice) imitative description of the rhythm and sound of the *nagëra* drum during an *ormage* dance.

gûrûm gûndûm gûndûm gûndûm gûndûm ŭkûrû gûndûm (twice) imitative description of one of the rhythms of the *nagëra* drum during a *gena* dance.

gûrûm gûndûm gûndûm gûndûm ŭkûrû gûndûm (twice) imitative description of the rhythm and sound of the *nagëra* drum during a *jopi* dance.

guŕum guŕumguŕum guŕumguŕum (twice) imitative description of the rhythm and sound of the *nagëra* drum during a *bojan* song or dance.

guŕum-guŕum (Sad) syn. of *girim-girim*.

gurumuâ var. of *burumuâ*.

guŕumûrîâ (Sad. *gurmucæk*, *gurmucæk*; Or. *gurunû*, to roll into a ball between the palms) Cfr. *kuŕumûrîâ*, I. trs., to roll into a ball: lijae *guŕumûrîâkeŕa*.

II. trs. caus., to cause to roll or tumble along a slope: jolare *guŕumûrîâkîa*. *guŕumûrîâ-n* rflx. v., (1) of babies lying on a cloth, to wriggle so as to get rolled up in the cloth: lijae balçhon *guŕumûrîânjana*. (2) to let oneself roll down a slope: nekan aŕikore alope *guŕumûrîâna*, ti emankope loŕoëoa, do not let yourselves roll down such embankments, you will sprain your arms or some other part of your bodies.

guŕumûrîâ-q p. A., (1) to be rolled

into a ball. (2) to be caused to roll down, (3) to fall and roll down : jolare jiladlencia *gurumûriâjana*.

III. adv., with or without the affs. *ange, ge, gge, tañ, tange*, modifying *rika, bai, bali, uix* : *gurumûriâggee* bañjana ; tabalenci *gurumûriâtani* rikalena, maëana kaia dapitana.

gurunda-bā, **gurundaë-bā**, **gurunda-nāri**, **gurundaë-nāri**, **gumda-bā** sbst., Hiptage madablota, Gaertn. ; Malphigiaceae,—a very heavy woody climber with opposite, entire, eglandular, coriaceous leaves and axillary spikes of white, fragrant, 5-petalled flowers. The calyx has large glands adnate to the pedicel, and the 10 stamens are declinate, one exceeding the others. The fruits, generally 3 together, are samaras with 2-3 large wings. This fruit is called *daqgribuli*. The flowers are eaten after cooking, straining off the water and then stewing them with oil. The names *gurunda* and *palandu* are some times used for each other, though the Hiptage madablota and the Combretum decandrum are in no way alike. (Please, make the necessary correction in no. 6 of the list of flowers used as vegetables, under *ery*).

gurundi sbst., a small insect, maybe akin to the jiggers, or maybe a mite, red, the size of a louse, and living among grass in the rainy season : *gurundiko* jātare jumanaentanre gosqjanreko seredoa, when they crawl anywhere, if the hand be passed over them they are crushed ; *gurundiko* huaakaqtareko bituna,

puratedo goregotere, they penetrate the skin where they have bitten, mostly in the armpit ; *gurundiko* huakaqtare hormoreko motopare, ena *gurundi* bituakanako metaia, when they penetrate the skin after biting, and there swell, this is described by the word *bitun*.

II. trs., of these insects, to penetrate the skin : apitalekako *gurundia-kāñña*.

gurundi-q p. v., of men, to get the skin penetrated by these insects : bartarem *gurundiakana*.

gurundi-mô sbst., the swelling caused by the presence of a *gurundi* under the skin.

gurup, **gurāp**, **guruppu** vars. of *garāpaō*.

guru-poā-tasaq syn. of *hadapoā-tasaq*.

gurur-gurur var. of *gurulgurul*.

gusa Has. var. of *ghusa*.

gusa Nag (II.) syn. of *kadraō*.

gusa Has. **gusi** Nag. **gusum** Has. (II. *ghās*, hair) I. sbst., (1) the down of birds : oñehonkore *gusa* urnasidaqtana ei il ? (2) the hairs of caterpillars : tijakoq *gusate* sunagakore momā, when one is stung by the hairs of caterpillars, it causes a swelling. (3) the tomentum or hair of plants : heltaraq *gusate* sunagakore sigidsigida.

II. adj., (1) with *tiju*, syn. of *sunqatiju*, a hairy caterpillar, a palmer-worm. (2) with *daru, jo, sakam*, tomentose.

gusa-q, etc., p. v., to get covered with down, hair or tomentum : lupuhesaq sakamkore oñq jōkore

gusa-cêrê

gusaakana, *gusahesa*do jôre eskar, the *Ficus tomentosa* has tomentose leaves and fruit; in the *gusa Ficus*, only the fruits are woolly.

gusa-cêrê sbst., a reddish bird, a little larger than a sparrow, and never perching on trees. In spite of its name it has feathers and no down.

gusa-đimbu, **gusi-đimbu** sbst., a form of *Cucumis trigonus*, Roxb., Cucurbitaceae. The fruit is trigonous and the size of a fowl's egg. It has a few rough deciduous hairs. It is not edible, being bitter and laxative, according to the people of Bagia, in whose village this plant was found and its name heard. We could not detect any difference between it and the form called *đihđimbu* in Has., the fruit of which is eaten there.

gusa-hesa, **gusi-hesa** sbst., a form of *Ficus infectoria* Roxb., var. *Lambertiana*, King; Urticaceae. Another form is called *iojohesa*. The leaves of *gusahesa* are broader near the cusp than those of *iojohesa*; its fruit ripens in November and December; that of *iojohesa* ripens in April and May. The fruit when ripe is white and woolly.

gusam trs. and intrs., occurs in the Asur legend as parallel of *atir*, to graze; in current language it occurs in the cpd. *atirgusam*.

gusaô (H. *ghussa*) var. of *đusaô*.

gusi Nag. var. of *gusa* Has.

gusia (Sk. H. *gosāin*, a master) sbst., used in Biru in the meaning of landlord, master. In Singbhum

gutu

and in the Asur legend, the pl. *gusiako* means my husband: *guziako* *bara*koa, my husband is not at home.

gusiaô (H. *ghusānā*, to thrust in, to force in; Or. *ghuṣṣā'* *ānā*, same meaning; Sad. *gusiack*) syn. of *ugur*, but used also fig. as syn. of *uku*.

gusi-đimbu var. of *gusađimbu*.

gusi-hesa Nag. var. of *gusahesa*.

gusti, **gusūti** (Sad. *kusti*; Cfr. P. affix *gustar*, one who spreads) sbst., (1) the same stock, a family tree: *niku gustire* *egem ciulaô kâ hobajana*, *janaôgeko* *posaidigšana*, no branch of that family died out, they increase steadily. (2) descendants of the same ancestor: *ne țolarenko mial gustiko* (or *gustirenko*) *tanko*, all the people of this hamlet are of the same stock; Soma apute Camrahaṃa *gustirenige*, Soma's father has Chamra for ancestor.

gusul-gusul var. of *gasulgasul*.

gusum var. of *gusa*, *gusi*.

gusum-gusum syn. of *gusa*, *gusi*, but also used as adv. with the affx. *tan*, modifying *lelê*, to look downy, hairy, tomentose.

gusūti var. of *gusti*.

guti (Or. *gutu*; Sad.) syn. of *goregote*.

guti Sad. *goti*; T. *kunṭan*, a slave) occurs in the cpd. *dasigutiko*.

guti-guti syn. of *gore*.

gutu! interjection to call a dog which is close by.

gutu I. trs., (1) to use as a spit; to pass a rod, pin, wire, rope, thread, etc., through some small object, so that the ends stick out: *ne carî gutuime*,

pierce the thing with, and fix it on, | this bamboo pin. (2) to pierce with, and put on smth., to spit on smth., to string, to pierce through and through with a pin, etc., so that the string, pin, etc., sticks out on both sides: *bā gutuime*, spit the flowers, v. g., on a bamboo pin; *perohmente uli-akam gutuipe*, bend the stalks of mango leaves around a string and stick them through the basal part of the leaves, so that the string passes through the eyes thus made. (This is to make a kind of garland which is hung up on marriages and other feasts); *kā(ŋ)ŋ gutuime*, string the seeds of *Abrus precatorius* (into a necklace); *cuŋu gutuime*, pierce through and fix the mouse on some kind of pin.

II. intrs., (1) to pass through smth. small and remain sticking out at both ends: *eriŋ gututana*. (?) imprsl., with inserted prsl. prn., to feel pricked: *deare gutuŋiŋa*, *lijare saga eima mena*, I feel pricked in my back there must be a barbed seed sticking in my cloth.

gutu-n rflx. v., (1) of a small animal, to spit itself by accident on a sharp pin. (2) to pierce oneself with a pin so that both its ends stick out: *burure miaŋ eienabaēna snite laeae gutunjana*, at the fair a juggler stuck a needle through and through his lip.

gutu-ŋ p. v., (1) to be spitted or strung on smth.: *cuŋukiŋa gutuakana*; *baŋsikalŋa cāka sobotana*, *sikriŋdo gutuŋtana*, the cogs of a bike's pedal wheel fit into the chain.

(2) to be passed, as a spit or string, through a small object and remain sticking out at both ends: *eriŋ gutuakana*. (3) with reference to man's body, (a) to get pricked by smth.: *janumte aiŋa ti gutulena*; *tiiŋa gutulena*. (b) to prick: *tire janum gutulena*, a thorn pricked my hand.

gu-n-utu vrb. n., (1) the amount of spitting, stringing, etc.: *ulisakamko gunutu gutuipe*, *ne goŋa baŋarre perŋtertape*, make a close garland of mango leaves strung all over this twine. (2) the result of the act of spitting, stringing, etc.: *nea okoŋa gunutu?* Who has done this spitting?

gutu-ader same as *gutu* in the first meaning.

gutu galaŋ trs., (1) with *bā* as d. o., to braid or spit flowers into a garland. (2) Nag. with *kaji* expressed as d. o., to connect a story: *en goŋa kajidoko gutugalaŋkeda*. (3) Has. with *kaji* expressed or, more often, understood, to agree to do smth. together and settle the details: *cininciminātekiŋa gutugalaŋkadu?* *nikinaci bapage rikadarioa?* Who knows for how long these two had agreed to elope? Will it be possible to separate them? (This is often said by friends to the parents of the girl when they speak of fetching her back).

gutugalaŋ-en Nag. rflx. v., to walk close behind each other, in Indian file: *jatrateko gutugalaŋenjana*.

gutugalaŋ-ŋ p. v., (1) of flowers, to

be braided or spitted into garlands. (2) of a story, to be concocted : *kaji gutugalaṇṭana*.

gutugalaṇṭa, *gutugalaṇṭan* Nag. a.lv., (1) modifying *kaji*, to concoct a story. (2) modifying *saṇḍa*, *hiṇṇa*, to walk in Indian file.

gutu gutu (Sad. Or. *gutu*, armpit) syn. of *gore*, but used also as interjection by one who tickles another.

gutu ! gutu ! (Sad. Or. *gutugutu*, *gutgut*, *gutre*) interjection to call a dog which is near by. Constructed like *gunu ! gunu !*

gutu-parom same as *gutu*, but not used of simple pricking.

gutura ! (Sad.) interjection, a call to a dog from afar.

gutura ! var. of *gutura !*

guturiṇḍ sbst., a bird so called, the size of a sparrow. It makes its nest on the ground.

gutūruḍ, **utūruḍ** sbst., the Green Barbet, *Thalassidroma zeylanica*. It calls like the Copper-smith, but with a double note. The Mundas interpret the call as 'gu'ruḍ !'.

guturum var. of *bupurum*, lair, resting place of an animal.

gutu-sār sbst., (1) syn. of *boḷḷa*, a hammer-headed arrow fitted with an iron nail. (2) syn. of *suti*, the single-barbed arrow used against fish (Pl. II, 6). See *qār*.

***guṭi** (H. *gaṭṭi* ; Or. *guṭi*, a bit of gravel ; Sad. *goṭi* ; T. *keṭā*, a pebble) I. sbst., (1) a small stone, a pebble. Pebbles are used by children in the games described under *telaguṭiinuṇṇa* and *tilguṭiinuṇṇa*. They are used to keep count or reckon. In buying

or selling, v.g., grain, a pebble is put down for every measure. 'To make a division, a number of pebbles equal to the dividend, is distributed one by one over as many spots as there are units in the divisor. (2) lots, in the phrases *guṭi dō*, *guṭi mandaḍ*. N. B. In the *tilguṭiinuṇṇa* the pebbles are treated grammatically as liv. bgs. because lying in little pits they are compared to fish. Not so in the *telaguṭiinuṇṇa* : *tilguṭiinuṇṇa* are *guṭikoko* jomkoa ; *telaguṭiinuṇṇa* are *guṭiko* jomea, in these two games they pocket the stake or part of the stake.

II. trs. or intrs., to use pebbles for counting or for playing : *ruṇḍuko guṭiṇṇe*, *maparāṇa dirikodo aloṇṇa*, use small pebbles, not large ones ; *cimin hoṇḍu taṭkena kā mundṭṭana*, *aṇṇa nutumidibua*, am *guṭiṇṇe*, we do not know how many we were, I shall name each of us, do you put down a pebble for each name.

guṭi-n rflx. v., of people, to count themselves by means of pebbles : *pantikedpentelo kaina lekapaṇa*, *guṭiṇṇe*, I shall not put you in a line abreast and so count you ; count yourselves by means of pebbles.

guṭi-p v., (1) prsl., to be counted by means of pebbles : *hoṇḍo guṭiṇṇa*. (2) imprsl. of a calculation, to be made by means of pebbles : *cimin hoṇḍo menābua ? guṭiṇṇa*.

N. B. (1) The word calculation is derived from the L. *calculus*, a pebble. (2) The term *guṭi* stands as specifying noun in the four following cpds. which denote a smaller and

more prolific variety of animals. *Gāŋi*, a pebble, *guŋi*, a small variety of animals, *guŋu*, a scrub jungle, *guŋuru* a small but strong buffalo, and the T. *kufi*, young of quadrupeds, probably all derive from a common root meaning small.

guŋi-gaŋi sbst., a small kind of macaque monkeys.

guŋi-merom sbst., a small kind of goats.

guŋi-sara sbst., a small kind of hanuman apes.

guŋi-sukuri sbst., a small kind of domestic or wild pigs.

guŋisukurileka adv., as numerous as pigs of the small kind: Deosiā me-romko *guŋisukurilekake* gadagadatanā.

guŋu (Sad.) sbst., a scrub jungle: aleŋ *guŋure* kūhko puŋakuiakana, a lot of puff-balls have come out in our scrub jungle.

guŋu-u p. v., to grow into a scrub jungle; to get covered with brush-wood: goŋale maŋabala, aŋige *guŋuua* (or *guŋuruaroa*), we have cut down all the brush-wood, it has not yet grown up again.

guŋu l. trs. or intrs., to discuss a question among the members of only one party, in entrd. to *arubakru*, to hold a meeting of the two parties to discuss a question together; and *pancūŋi*, to hold any kind of meeting, v. g., for hearing a lecture: ju! ne kaji *guŋuleate* udubalepe, go and discuss this first among yourselves and then tell us your decision or opinion; *guŋuleabu*, let us first discuss the question each party

separately.

*A discussion in separate parties is resorted to: (1) when it is feared that a general discussion may give rise to a quarrel or ill-will. In this case each party sits separately without the panches who wait in the middle between the two groups and after some time send one of their number to each party in order to hear its opinion. When these return, the question is discussed and decided by the panches only. The great advantage of this system is that those who would not dare to speak out before their opponents, for fear of reprisals or ill-will, can do so without misgiving in the separate group, since the panch who comes to hear its opinion must repeat everything before the other panches in an impersonal way, without naming anybody in particular. The ensemble of the three groups forms the panchayat. (2) in cases where an agreement is to be reached by compromise, as in the settling of the marriage price at the *balu* ceremony. In this case there is no separate group of panches and it is the *dutam*, match-maker, who goes from group to group carrying the proposals and answers. The ensemble of the two groups forms the panchayat. (3) when a willing party seeks the assent of the other party, as after the consultation of the omens before a marriage. Some bad omens cannot be counteracted and these put at once an end to the proceedings. Some can be counter-

acted before any harm is incurred, as those for which a sacrifice is to be offered to Bagautibonga. Some can be counteracted by a sacrifice, only when the harm portended substantiates, and thus entail necessarily a certain amount of suffering for the party harmed. Such are the omens which require a sacrifice to Garasibonga to avert harm from the intended wife. She and her family on the one hand must consent to what she will have to endure before the sacrifice can take its effect. The family of the groom, on the other hand, must consent to cover the expenses of all sacrifices (to Bagauti, Garasi, etc.). When then the groom's family consult the omens, if they meet, within the limits of their own village, with an irreparable omen or with omens requiring such sacrifices as they are unwilling to defray, they do not go any further, but send the match-maker to say that the marriage cannot take place. If they see such omens within the limits of the bride's village, they go on to her house and give the bad news themselves. If they meet only with omens they can, and are willing to, counteract, the bride and her family will have to decide amongst themselves whether in these circumstances they consent to go on with the proceedings: *kuṛisaṛenko guṭiṇa*. In the same manner the groom's relatives may have to discuss by themselves and take a decision about the omens met by the bride's family when this in turn comes to visit them. These gatherings and discussions of one

family only may be called *panchayats*, but the proper *prd.* 'to describe them is *guṭu*.

II. *trs. caus.*, to put people to discuss a question in separate groups: *guṭukope kāredo eperara hobaoa*.

guṭu-n *rflx. v.*, same meaning as *trs.*: *mar, ṭolaṭola guṭunpe*.

guṭu-u *p. v.*, (1) of a question, to be discussed in separate groups: *kaji guṭuyka*. (2) of people, to be put to discuss in separate groups during a *panchayat*. (3) of a discussion in separate groups, to take place: *guṭuyka*.

guṭuru (*Sad.*) I. *adj.*, of buffaloes and elephants, small but strong. Also used as *adj. noun*: *ne rajataṛe baria maparara hatikina menākinaa aḍ miad guṭuru*.

guṭuru-u *p. v.*, of buffaloes and elephants, to grow small and strong: *aleṭa kerakina guṭuraakana*. The intensive *guṭurugiriṇi* is used even of men.

II. *adv.*, with the *afxs.* *ange, ge*: *aleṭa kerakina guṭuruange menākinaa*.

gūika (*Sad.*) *var.* of *guṛika*.

gūr, gūru *var.* of *gūr*, molasses.

gūra *Has. var.* of *gura* *Has. Nag.*, a pigsty.

gūri-hesṛ *syn.* of *kakāsahesṛ, kakāsadaru*, *sbst.*, *Ficus gibbosa*. *Bl.*; *var. parasitica*, *King.*; *Urticaceae*,—a tree, nearly always a parasite, with broad, rhomboid leaves, scabrid on both surfaces, and small red figs sometimes eaten.

gūṛi *var.* of *gūṛi*.

gūṛi-daru *var.* of *gunidarū*.

gūru *var.* of *gūr*.

gūṛura *var.* of *guṇūna*.

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